A TREATISE WHEREIN IS MANIFESTLIE PROVED, THAT REFORMATION AND THOSE that ſincerely fauor the ſame, are vnjuſtly charged to be enemies, vnto hir Maieſtie, and the ſtate.

WRITTEN BOTH FOR THE clearing of thoſe that ſtande in that cauſe: and the ſtopping of the ſclaunderous mouthes of all the enemies thereof.

(***)

ZEPHANIAH 3. 18.19.

After a certaine time wil I gather the afflicted, that were of thee, and them that beare the reproch for it: behold at that time will I bruiſe al that afflict thee, and I will ſaue her that halteth, and gather hir that was caſt out, and I wil get them praiſe in al the land of their ſhame. At that time wil I bring you again, and then wil I gather you, for I wil giue you a name, and a praiſe amõg al the people of the earth, when I turn back your captivity before your eyes ſaith the Lord.

1590.

To all thoſe that ſinceritie loue the Lorde Ieſus, and ſeeke the flourithing eſtate of his Kingdome: and namelie, to the brethren throughout Englande, Wales, & Ireland: IOHN PENRI wiſheth knowledge, zeale and patience, with al other neceſſarie graces in Chriſt Ieſus to bee multiplied.

(***)

THE Gods of England, (beloued in the Lorde) to wit, Peace and proſperitie, haue now of a long time ſo bewitched all eſtates among vs for the moſt part, that in ſtead of our thankfulneſſe vnto God, for his great & vndeſerued bleſſings: they haue cauſed our land to bring forth moſt ſtrange effects, vnto the diſhonour of the Lords name, the hinderance of his truth, the lykelie ruine of his Church, and the generall griefe and diſcouragement of all his children. VVe knowe wel enough, what kyndneſſe the Lord hath generallie ſhewed vnto our kingdome at ſuch time as we little deſerued the ſame, and what thankfulneſſe wee haue repayed him again, our practiſe doth evidentlie teſtifie.

It is not yet manie yeares aboue 30. ſince we were matched, yea, and ouermatched with ſtrangers, readie daye and night to haue the ſame crueltie ſhewed vpon vs, whiche that proude and bloodie nation the Spainyard, doth now the ſecond tyme purpoſe to execute. But our God deliuered vs from that imminent bondage. The bleſſing is to be remembred, eſpeciallie ſeeing the kindenes was then ſhewed vnto our ſtate, when not onelye the whole kingdome being moſte ſhamefullie fallen from God to the worſhip of deuils, was ouergrowne with the weeds of Idolatrous poperie and ſuperſtition: but euen thoſe plantes graffed among vs by the diuels owne hande, were ſo highly accounted off, that rather thē they ſhould not haue their ful growth in England, they were watered with the blood of the ſaints of God. Behold here, O England, thy deliueraunce from bondage, in the day wherein thou didſt deſerue captiuitie, and looke for an heauier yoke, if thou continueſt to be vnthankful. But what do I ſpeake of this outward libertie, ſeeing the other freedome of the ſoule beſtowed vpon vs at the ſame inſtant, doth vtterlie obſcure this bleſſing, and make it ſeeme nothing in compariſon. The Lord therefore, that al the glorie of his kindnes towardes a rebellious nation might indeede be his owne, and that he might juſtly require the fruit of thankfulneſſe at our handes, together with the gouernment of hir right excellent Majeſtie, brought vnto vs the ineſtimable treaſure of his Goſpell, which to this day he hath continued contrarie vnto our deſerts. Howe this goſpell was at that time, and nowe is receaued among vs, it ſhalbe partlie declared afterward.

King Philips mariage.

Since the enjoying thereof (how vnthankfullie ſoeuer our ſtate hath

entertayned the same) it is well knowen that in regarde of outwarde peace and prosperitie, this land hath bene in our dayes the miracle of al the kingdomes in the earth. For the Lord hath from heauen commanded the blessing of outward plentie to be with vs in al that we haue set our handes vnto: and as for our peace, it hath beene such as other nations haue bene glad to borrow the same from vs, which also we haue bene able to lend vnto them. And although the Lord to testify his wrath against the abuse of his blessings hath somtimes chastened vs with some taste of famine, and threatned diuers times to take awaye our peace, yet whensoeuer wee haue had but one deare yeare in all our quarters, hee fullie recompensed the dearth thereof, with the vnexpected abundance and plentie of the next. And if you look vnto our enemies that haue risen vp, either at home or abroad to disturbe our quietnes, they may bee trulie saide to come against vs one waye, and to haue fallen before vs seauen. So that if within the circuite of heauen, you woulde see a kingdome wonderfullie blessed with outward peace and prosperity, Englād must be the pattern thereof. And I woulde to God that this were the onelie president that England doth afforde vnto vs and our posterities? But alas, it is far other wise. For as the Lords blessings haue bene multiplied vpon vs, so hath our vnthankfulnesse augmented it selfe out of measure. Consider the state of religiō at this day, & see what a grateful cuntrie Englande hath bene vnto hir God. The Lord by the mouthes of his seruantes, and by his fore-named blessings, hath these 31. yeares besought and earnestly intreated, yea wooed as it were al estates among vs, to looke vnto their owne soules to day, while it is called to day, and to lay a sure hold vpon him while he may be found, by a thorow receiuing of the Gospel: together with the ministers thereof: and by shewing kindenes vnto his desolate house. But what hath England answered? Surelie with an impudent fore-head she hath said: I wil not come neere the holie one. And as for the building of his house, I will not so much as lift vp a finger towardes that work, nay I wil continue the desolations thereof. And if anie man speaketh a worde in the behalfe of this house, or bewaileth the miserie of it: I wil accounte him an enemye to my state. As for the gospel, and the ministeries of it, I haue already receaued al the Gospels, and al the ministeries that I meane to receaue. I haue receaued a reading Gospel, and a reading ministery, a pompous Gospel, and a pompous ministery: a Gospel and a ministery that strengtheneth the hands of the wicked in his iniquity, a gospel and a ministery that will stoupe vnto me and bee at my beck either to speake or to be mute when I shal thinke good. Briefly I haue receaued a gospel & a ministerie that wil neuer trouble my conscience with the sight of my sinns which is al the gospels and al the ministeries that I meane to receaue: & I wil make a sure hand, that the Lords house it I can chuse, shalbee no otherwayes edified, than by the handes of suche men, as bring vnto me the foresaid gospel and the foresaid ministery. Loe heere Englands thankfulnes (beloued) for al the mercies and kindnes whiche hir God hath vouchsaued vnto hir. And tell me in thy conscience whether thou thinkest that shee hath rendred * according vnto the rewarde bestowed vpon hir, who in so great a desolation of Gods service, hath not once

Deu. 28. 11. 12

4.

4. a.

Englands reformation.

2. Chro. 32. 25

shewed

shewed hir self to be moued with any compassion that way. And I doe apeale vnto thy conscience, whether I haue not trulie set down the affection which all estates among vs generallie considered doe beare vnto the Lords pure worship and seruice. In so much as if he shoulde sende some Ieremy to stād in our high wayes, & inquire what sort of men he could finde within our land, who had in any thankful manner remembred the Lords goodenes, by regarding his wast and ruinous sanctuary, well hee might meete with some one heere and there, as a cluster of grapes after the vintage, that in some grate full sort, acknowledged the Lords hand towards vs: but as for the general state either of the magistracy, of the ministerye, or of the common people, beholde nothing els, but a multitude of conspirators against God, against his truth, against the building of his house, against his Saints and children: and consequentlie against the wealth of their owne soules, and the publike peace and tranquillity of this whole kingdome. Concerning the common people, their profannesse, impiety, contempt of God and his religion, and their hatred vnto his children, with al other their wickednes, may seeme to deserue some excuse, because they never as yet had anye meanes to know God aright, for the holy ghost may truly say of them They are poore, they are foolish, for they haue not knowen the way of the Lord, nor the judgements of their God. And therefore what mervell is it, thoughe they haue made their faces harder than a stone, and refused to returne.

Our common people.

Ier.5.3.4.

But these that would be accounted our Prophetes, and the ministers of the Sanctuary, haue had better meanes to know the wil of their maister, and therefore just & righteous shal he be, whensoeuer he rewardeth them with the fruites of their owne handes, if they haue broken the yoake of their obedience, and caste from them the bondes of that carefulnes, whereby it behoued them to binde themselues, that they should not forget the house of their God. VVil you then come vnto them, and see what they are? Alas, you can beholde heere no other sight, but a multitude of desperate and forlorne Athiests, that haue put the euil day far from them, and endeuoured to perswade their owne hartes, that gods holy ministery, and the sauing health of mens soules, are matters not to be regarded. You shal finde among this crue, nothing els, but a troup of bloody soule murtherers, sacrilegious church robbers, and suche as haue made them selues fatte with the bloude of mens soules, and the vtter ruine of the Church. The whole endeuour of which cursed generation, ever since the beginning of hir Maiesties raigne, hath tended no other way, then to make a sure hand to keepe the church in bondage, that being bound in their handes, it shoulde not dare for feare of being murthered to seeke for liberty. Of these men, contained within the nomber of proud and ambitious prelates, our Lord Archbishops and Bishops, godlesse and murthering Non-residentes, profane and ignorant idole shepheards, or dumbe dogges, I will say no more in this place but this. How long Lord * just & true, doest thou suffer thine inheritance to bee polluted and layd waste, by this vncircumcised generation. O * thou that hearest the prayer, let the, supplications which thy children haue made before thee day and night,

Our supposed Ministery.

Revel.6.10.

Psal.65.2.

, (for the removing of this our plague,) be at the length effectuall in
, thine eares, and with speed thrust these caterpillers as one man out of
, our Church, and let the memory of them be forgotten in Israel for e-
, ver. So beit Lord for thy sonne Christs sake.

Magistracy. Now if they who woulde bee accounted the ministers of the holye Sanctuary, are found so vnanswerable, both vnto the callings, which they would claime vnto them selues, and also vnto the Lords kyndnes shewed vnto our Land: it were but folly to demaund what thankfulnes our Magistrats and such as deale in the execusion of iustice, haue repayed vnto their God. For they hauing suffered themselues, to bee led by the forenamed blinde guides must needs stumble at that stone, which is offensiue vnto their leaders. And therefore hande in hande, haue our magistracye and ministerye walked in the contempt of true Religion. And the one of these hauing vncircumcised eares, haue made that the other cannot hearken, and vnto both the word of the Lorde, (in which they haue no delight) is made a reproche: Insomuch as among those who deale in the cause of justice, there are founde wicked

Ier. 5. 26. 27. persons, as the prophete saieth, even wicked lawyers and judges (who seeme to know of no other God, but their owne gaine,) that lay waite for the bloud of Gods saints, as hee that setteth snares, and mark whether they can heare of any that goe further in the cause of God, than the corruption of our state doth permit. And if they finde any such, they know how to wrest against them, a clawse of some statute, contrarye not onely to the meaning thereof, but even contrary vnto all justice & æquity, yea common reason it selfe, and the very groundes of al good Lawes, and statutes. So that it is now growne, and hath beene of a long time a common practise of these godles men, to make of the statutes ordained for the maintenance of Religion and common quietnes a pit wherein to catch the peaceable of the land. The common enditementes of the Lords true and faithful ministers for matters of trifles, as the omission of the surplise, Churching of women, Crosse in baptism &c. doeth manifestlye witnes the iniquity of these Atheistes. VVhereby though as the Prophet also complaineth they are become great, waxē tich, and growen into fauor with our counsel, and such as beare chiefe authority vnder hir Maiesty: yet let them be assured they procure vnto their soules, swift and heauie damnation, without speedye & earneste repentance. And because our counsaile may be truly said to delight in this iniury and violent oppression of Gods saincts and ministers, therfore whensoever the Lord shal come to search for the sinnes of Englād

Zeph. 1. 12. with lights, as Zephaniah sayth, he wil surelye visite our counsaile with an heauy plague. Because vndoubtedly they are frozē in their dregs, & perswade their owne hartes that the Lord wil do neither good nor evil in the defence of his messengers and children. And then shal they feele what it is to winke at (muche more to procure) the oppression of the Churche of Christe. I wil not in this place charge our counsel with

Ier. 5. 28. that which followeth in Ieremy, vpon the place before aledged, namely that they execute no judgement, no not the judgement of the Fatherles. But this I will say, that they cannot possibly deale truly in the matter of justice betweene man and man, insomuche as they bend al

their

their forces to bereaue Christ Iesus of that right, which he hath in the gouernement of his Church. The which vngodly and wicked course as they haue held on ever since the beginning of hir Maiesties raigne, so at this day they haue taken greater boldnes, and growen more rebellious against the Lord and his cause then ever they were. Insomuch as their Honors in token of their thankfulnes to him, that hath exalted them, dare now charge the cause of reformation to be an enemy vnto our state, and such as fauour the same, to be vnquiet and factious men disturbers of the common peace and quietnes, and sowers of sedition among the subiects. This euil dealing of their Honors with the Lords truth, and vs that profes the same within England, haue enforced me to take some paines in the writing of this treatise. The whiche in regard of mine owne weakenesse, and the waight of the matter, I would haue left most willingly, vnto the handling of some that had beene of greater guiftes than my self, if the cause being more depelye charged with the former crimes in my person, then in any other that I can hear off at this present, did not require my weak labours and endeuours for the clearing of the same, from so godlesse and vntrue an accusation. Their Honors.

For the farther vnderstanding of this particular occasion mouing me to write, thou art to vnderstand (beloued in the Lord) that within these fewe moneths, a warrant vnder six counsellors hands, hath beene giuen out from their Honors, and sent by publick messengers vnto al such places of the Land, as ther was any lykelihood of mine abode. The effect whereof was this. That if men haue not hitherto knowne so much, their Honors whose names were hereunto adioined: doe assure them of their owne knowledge, that one Iohn Penry, is an enemie to the state, and if they haue not taken him for such heretofore, they should now take knowledge and information thereof from them, & so henceforth account of him. In which regarde they should be so farre from aiding, conforting, or releuing of him, that if they can by anye meanes apprehend or lay hould of him, they shal therein do her Maiestie good service. So Amasiah knew Amos to be a traytor.

The names of their Honors, who haue by these letters proclaimed themselues to be of their nomber that shal lend their shoulders to vphold the kingdome of darknes, I doe for the reverence whiche I owe vnto hir Maiesties government conceale, saue only Iohn Cant. (as he writeth himself) whome both in respecte of his Antichristian Prelacye ouer Gods Church, and for the notable hatred which he hath euer bewrayed towardes the Lord and his truth, I thinke one of the dishonorableste creatures vnder heauen, and accordingly doe account of him. Desiring the Lord, if it be his wil, to conuert both him, and al other the detected enemies of Sion, that their soules may be saued: or if he hath appointed them to damnation, and meaneth not otherwise to be glorified by them, speedelye to disburden the earthe of suche reprobate cast-awayes.

But to returne again vnto our purpose, if the accusation wherwith I am vniustly charged in the former warrant, reached no farther then my owne person, it were my dutye in regarde of the quietnes of our state, to put it vp: But seing that it doth not touch me at al, any further then

I haue bene an instrument to promote the cause of Christs gouernmēt and wholly striketh at that truth, in the defence whereof it pleased the Lord to vse my weake and polluted hands: I do make it knowen vnto the worlde. Firste that I am accounted an enemye vnto our state, for no other suspition and colour, but onely because I haue by publicke writing, laboured to defend and induce in our churche, that vniforme order of church regiment, which our Sauiour Christ hath ordained in his word, to continue perpetually therein: and also haue endeuored to seek the vtter ruine and ouerthrow of that wicked hierarchye of lorde Bishops, together with whatsoever corruption dependeth thereupon. Nowe that I cannot bee charged of enmitye to our state, for any other cause than this which I haue expressed: I make it clear, in that my bringing vp hauing bene al the dayes of my life at my studies, I never as yet delt in any cause more or lesse, that any wayes concerneth the civil state and government. And as for attempting any thing against hir maiesties person, I know the diuel himself dares not be so shameles as to intende any accusation against me in that point. The case then being thus manifest and cleare, that I am thought an enemye to the state, not for intermedling with any civill action, but only for seeking the wealthe of Sion. I do in the second place make it known by this present treatise, that the sincere handling of this cause is so far from being an enemye vnto our state: that they do notably detect their impiety against God, and their enmity to the kingdom of his sonne Christ, whosoever they be that dare presume to burden, either the cause or the sincere professors thereof, with so palpable and manifest a sclaunder, And as for the iniury, that heerein they offer vnto hir Maiestye, who woulde by these sclaunders enforce hir to lay down hir peaceable scepter, and to take vp a bloody sword against hir best subiects: our bloud (though they never haue power to spill it) which they thirst after, shal in the day of judgement testify the same to their condemnation, except they repent. And hir Maiesty, if shee giue eare vnto such counsellors is to feare, leaste in the Lords just judgement the day maye come vpon hir and hir Lande, (which in thy mercies Lord remoue far from hir) wherein she shal full bitterly lament and bewaile, that in time she tooke not greater tryall of our loyalty, who now are reckened within the nomber of hir moste dangerous subiects, So that the iniury by the former vniust accusatiō, offered vnto Gods cause and vs his people, stryketh also at hir Maiesties owne estate And the Lord vouchafe hir an harte to consider thereof, before it bee too late. For assuredly those that are our enemies for the profession of the truth, cannot be hir sure frends, whatsoever they may pretend.

Our persecuters are enemies to the state of Christs kingdome.

Enemies to hir Maiesty.

And becaus I see that we be fallen into those times, wherein Sathan worketh the defacing of the waye of truthe, and supporteth his owne kingdome by instrumentes of no meane countenance: and also perceaue that base man beginneth to take strength vnto himselfe againste his maker: I haue purposely framed my selfe to make it knowne vnto Sathan and his complices that all their might and power in oppugning vs for this cause is spent in vaine. For although the cause bee stood vnto by weake and sinful men, if respect bee had to that which wee are in

our

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our ſelues, I yet let man know that in the ſtrength of our God, we are ſo far from being diſmayed with the wiſedom, countenance, or power of whatſoeuer is made of fleſh, that for mine owne part, I cannot ſufficiently wonder, that any creature dares be ſo bold, as to proclaime war againſt vs for this cauſe. And therefore whatſoever enemies the Lorde hath raiſed vp againſt me (a contemptible worme,) for the maintenãce of his truth, be they noble or vnnoble, counſellors or inferiour men, I am ſo far from fearing their power, that the more I ſee them rage, the greater ſtrength I ſee reached vnto me by the Lords free mercies to ſtand to that truth, which they raue againſt. And by how much the more I ſee them banded againſt the ſonne of God, by ſo muche the greater hope do I conceaue, that the caſe wherein I ſtand, ſhal get the vpper hande over them, whether they wil or not. I beleeue, and therefore I am forced to ſpeak theſe things. In the vttering whereof, as I thank my God, I haue a feeling of mine own great wants and imperfections: ſo I am not without ſome comfortable aſſurance of his hand with me in this cauſe, to ſeale whatſoever truth I ſhal vtter heerin, according to his word. In reſpect wherof, I do warne and admoniſh thoſe counſellors with whom and againſt whome, eſpecially I deale in this treatiſe, to repent them of their great inſolency, whereby they haue bene puffed vp with Senacharib to magnifie and oppoſe themſelues againſt the cauſe and people of the Lord of Hoſtes: *as againſt the religion and people of ſome of the gods of the earth. Otherwayes they are to feare, leaſt the Lord hauing rayſed vp many of them, out of meane places into the throne of juſtice, meaneth to ſhew his power and great name, by making them examples of his feareful wrath as he did Pharaoh, who wrought his owne ouerthrow as the * text expreſly noteth: by exalting him ſelf againſt the people of the Lord. For aſſuredly the Lord wil not forget his churche for ever, but at the * appointed time, he wil breake the horne of the wicked and the righteous ſhalbe exalted. If men wil wonder that wee being ſo contemptible in the ſight of the world, dare yet be ſo bold, as to controle great ſtates and mighty men, and to challenge them of iniuſtice againſt the ſonne of God and his members, who wil not ſtick to bragge with Pilate, that they haue power to crucifie Chriſt, and to abſolue him they are to vnderſtand, that we know of no power, but from aboue: & therefore of no power, that is able to beare out iniuſtice and wrong: the hilles of the robbers we grant to be high, and vnaſſaileable in the ſight of an eye of fleſh: but we haue learned of the holy man, to account the habitation of the wicked to be accurſed even when he ſemeth to be beſt rooted: for we know that the ſteppes of his ſtrength ſhalbee reſtrained, and that his owne counſel ſhal caſt him downe. And as for our ſelues, we confeſs that we are but baſe worms, (and we would to God that we were lower in our own eyes,) ſuch as liue not according vnto outward appearance, becauſe our life is hid with Chriſt in God. But yet leaſt mẽ ſhould take occaſiõ to perſecute vs, becauſe they know not with whom they deale, becauſe they are ignorant, whence wee are, or whether wee intend: ſeing by our walking they may truly judge vs to be deſcended of ſome other race than themſelues are, and to look for an other dwelling place than any we can enjoy here. They are to vnderſtand that we

2. Chron. 32. 19. Zeph. 2. 8. 9 10.

Exod. 9. 17.

pſal. 75. 3. 8. 11

Iohn. 19. 10.

Iob. 5. 3.

Iob. 18. 7.

Col. 3. 3.

1.Pet.1.23. are borne not of mortal but of immortal ſeede, by the liuelye worde of God, and that we are the ſeruants of that Lord, who is not aſhamed to
Heb.11.16. be called our God. And we are ſo far from hunting after the wages of vnrighteouſnes with them, that we freely confes our ſelues to bee but pilgrimes and ſtraungers vpon earth: and therefore travell towardes that heavenly city which our God hath prepared for vs. To be briefe, we are the lawfull ſucceſſors of thoſe men, who through faith quenched
Heb.11.34,36 the violence of fire, eſcaped the edge of the ſword. Of weake, were made ſtrong, who were tryed by mockings and ſcornings, yea moreover, by bondes and improſonments, who were ſtoned, hewen a ſunder, ſlaine with the ſword, wandered vp and down in ſheep skinnes, being deſtitute, afflicted and tormented, and yet in al theſe diſtreſſes were more then conquerers through the power of their God. VVherrwith alſo we hope to be aſſiſted, whenſoever it ſhal pleaſe the Lord to giue our enemies leaue to try our pacience. To conclude, we are thoſe vnto whom
Heb.13.5.6. the Lord made this promiſe, I wil not fayle thee, nor forſake thee. So that we may boldly ſay, the lord is mine helper, neither wil I feare what man can do vnto me,

If then our counſellers and great men wil not provoke this God againſt their owne ſoules, they are to be exhorted before they deale any farther againſt the procurers of reformation, to betake them vnto their ſecond thoughtes, and acknowledge their temeritye in lifting vp their handes againſt God and thoſe whome hee accounteth of, as the apple of his owne eye. For in fighting againſt vs they labor very ſtrongly we
Zachar.2. grant, to aggravat & haſten their owne damnation, but their purpoſes are they neuer able to effect.

To come vnto you beloved, for whoſe ſtrengthening and comforting I haue eſpecially taken paines in this treatiſe, if God hath called any of you to ſuffer for this cauſe, think it an exceding preferment that he hath
2.Tim.1.8. vouchſaued you to be partakers of the afflictions of the goſpel, and in any caſe be not diſmaied at your troubles. The cauſe is proued to be ſuch, as for the which you may not onely ſuffer with a good conſcience: but ſuch as in the defence wherof, you may expect for the aſſiſtāce of Gods comforting ſpirit: and ſuch, as wherein al chriſtians are bound to ſuffer, when they are thervnto called. I haue alſo ſhewed it to be that cauſe, which is compaſſed about with a cloude of witneſſes, and made commendable and bewtiful vnto al chriſtians, with the blood of the holye Martyrs of Chriſt. The ſame ſpirit which aſsiſted them vnto the end, wil not leaue you in any of your temptations. So that by your prayers
Obedience. you ſeek vnto the Lord for ſtrength, and be careful to learne obedience by the things which you ſuffer. As we are taught by his example, who
Heb.5.8.9. by ſufferings was made vnto vs the author of æternal ſalvation. Be therefore humbled vnder the hād of your God, & know that you ſtand neither by your owne ſtrength, nor by the goodnes of that cauſe wherein
Heb.12.28.29 you ſuffer: but onelye by the aſsiſtance of his ſpirite, who requireth a great care in all his children to pleaſe him in reverence and feare: for even our God is a conſuming fire.

Concerning ſuch of you as the Lord hath not tryed with any afflictiō for this cauſe, I beſeech you be not aſhamed of the chaine of your bre-

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thren, mourne with thoſe that lament for the cauſe of God. VVhen they are impriſoned, think your ſelues to be in bondes. And I do eſpecially and aboue al thinges beſeech thoſe that fauor the reformation, to labour more and more in the reforming of themſelues and ſuch as be long vnto them. VVe know that conſidering the ſeaſon, it is now time to reſt from ſleep. For now is our ſalvation neerer than when we firſte beleved. Rom.13.12.
It might haue bene ſomething tollerable in times paſt for a ſincere profeſſor, to haue an ignorant, an vntaughte, and a vnreformed family: but in this cleare light, and in a profeſſion of ſo great ſincerity to continew in theſe ſinnes, is altogether vnbeſeeming the goſpel of Chriſt. Phil.1.27. 1.cor.11.5.13 Zeph.1.8. Long haire, great ruffes, † laying out of wemens haire, and ſtrange attyre, is a participating with the vnfruitful works of darkneſſe and a token that the goſpel hath not beene faithfully receaued. Ephes.5.11. Col.1.6. And therefore let it be no longer tollerated among the reformed profeſſours of England. Vow and performe with the holye man Dauid, that you wil ſing mercy and judgement, & walke in the vprightnes of your harts in the midſt of your families, and if you wil make peace indeede with the Lord, follow the counſel of the holye ghoſt in removing iniquitye far, not only from your ſelues, but alſo from your tabernacles & houſes. Pſal.111.12. Iob.22.22.23. Shew what reformation can do in a whole kingdome, by the practiſe thereof in your owne perſons and families. And that wilbe the beſt argument both to confute the aduerſary, and to draw the indifferent to lyke the cauſe. And as the Lord ſhal giue vnto any of you acceſſe either vnto hir Maieſty, or any of their Honors, ſo be careful to promote this truth. VVe haue al of vs (we muſt confes,) bene ſo careleſſe and ſecure in theſe points, and therefore it is, that by the juſte judgement of God, our Biſhops are at this day ſo inſolent againſt the truth. And vnles we labour more ſtrongly to haue theſe Cananits rooted out we may write vpon it, that they wilbe prickes in our eyes, & thornes in our ſides, & ſtil vexe vs as they do at this day. Nomb.33.55. 56. VVhere I ſay that profeſſors ſhould labour ſtrongly, to haue our hierarchy and contemptible Idoles rooted out of our Church, my meaning is not that any priuate ſtrength ſhould ſo much as lift vp a hand, muche leſſe vſe any violence againſt theſe caterpillers: but I meane that we ſhould more vehemētly labour with the Lord by prayers, and by the reforming our ſelues & our families, and deale earneſtly with hir Maieſty & their Honors that our cauſe may be æqually heard.

My meaning in the former point I thought needful to expreſſe, becauſe I know what ſclanders would otherwiſe be raiſed againſt me, to the hurt of the cauſe by thoſe that are enemies therevnto: whoſe madnes (I doubte not) will ſhortlye appeare vnto all men. And I truſt in the Lord, that he wil one day giue hir Maieſty a deſcerning ey, to judge aright between them and vs, and then ſhal it appeare, whether we or they do ſeek the peace and quietnes of hir kingdome. In the meane time we wil content our ſelues with the eye of our God. Yet one thing I would wiſh to be conſidered of by hir right excellent Maieſty, namely whether it be not an inconvenient ſeaſon when our forraine enemies are at the dores, publikly to traduce hir beſte and moſt truſty ſubiects as enemies to hir ſtate. For if the Spainyard ſhal heare, that (beſids the

popish faction) the fore-wardest professors of the gospel in Englande are but her Maiesties half frendes, what wil not the hope of a threfold discorde in our state moue him to attempt? I doe therefore feare that many of the forwardest enemies of reformation, are not the backwardest friends that the King of Spaine hath in England at this day. But least the enemy should deceaue himself, with a golden dreame: I am to make it knowen vnto al Spaniards and Spanish practisers, that we are such enemies vnto Queene Elizabeth, as we do not onely pray day and nighte for the state of hir Kingdome and hir person: but also wee are readye to stande in the defence of hir royal person and right, to the losse not onely of our goods and blood, but even of our lyues, and that against men and Angels, even al creatures without exception. Thus much my good brethren, I may boldly set down in the name of you al, because I know by what spirit youare guided. And as for your sakes, nexte vnto the defence of the truth, I haue taken this labour in hand: So I do with the Apostle humbly entreat the Lord, that my service herein may be acceptable vnto the Saints throughout England, VVales & Ireland: whome together with my self: and al the Lords elect, I commit vnto his hand, who is able to reserue vs vnto the day of redemption.

Mark the issue.

The enmity which the favorers of reformation beare vnto hir Maiesty and the state.

Rom. 15. 31.

TO THE READER.

Anno 12. or 13 Elizab.

¶ M. D. Haddon deliuered in Parliament a Latine book concerning church discipline, written in the dayes of king Ed. 6. by M. Cranmer, & Sir Iohn Cheek knight &c. This book was committed by the house to be translated vnto the said M. Hadon, M. George Bromely, M. Norton, &c. If thou canst good reader help me, or any other that labour in the cause vnto the said book: I hope (though I never saw it,) that in so doing thou shalt doe good service vnto the Lord and his Church

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REFORMATION NO enemie to her Maieſtie and the State.

ALthough it be moſt true, that our Saviour Chriſt Ieſus doth voucheſafe vnto nations and kingdomes, the fruition & vſe of his holy worde and goſpell vpon no other condition, thē that all men of all degrees and callings, as well high as low, wilbe content to haue their ſtates altered and changed, at the pleaſure, appointment, and determination of his wil & worde: yet notwithſtanding it is as true, that the ſaid word and goſpel of his, bringeth nothing with it that can poſſible be an enemie to anye ſtate, eyther priuate or publike whatſoever. The which point I take to be ſo cleare and manifeſt that no ſtate-men can deny it, ſaue only thoſe who haue made a leagne with the diuell & a covenant with hell; by vertue wherof, they ſtand bound to account the Lord and al his holy wayes to be enemies vnto them and their curſed proceedings. For no man can pretend the goſpel and word of God to be his enemie, but he muſt needs alſo confeſſe, that he hath bidden defyance vnto the Lord of heauen & earth, who accounteth himſelfe to be loued and hated of men, according vnto the affectiō which they bear vnto his [a] word. This hatred of God & his word, becauſe th'aduerſaries of reformation in England dare not avowe,

All Kingdomes are bound to frame their ſtates according to the doctrine of the goſpell. Matth. 10. 34. Luk. 12, 51. 52.

a Luk. 12 26. Iohn 14. 23. 15 1. Iohn. 2. 5.

therefore as a foundation of the whole treatize following I lay downe this ground, which they themselues wil not call in queſtion. Namely: That the reformation whiche at this daye wee endevour to bringe into our Churche, is moſte vnjuſtly and wrongfully accounted an enemie vnto our ſtate, if it can bee prooved to be a matter approoued off, and maintayned by the worde and goſpell of IESVS CHRISTE. Where I would gladly knowe two thinges of them. Firſt whether they judge that which we labour for to be according to to the worde or no? They muſt anſwere, that they cannot ſo thinke of it: for if they did, they woulde not ſtand againſt vs as they doe. Secondly, if they thoght our cauſe to be good, that is, if they thoght it to be according vnto Gods word: I demaund of them, whether notwithſtanding the goodnes of our cauſe, they woulde yet thinke vs that labor in the ſame, to be enemies vnto the ſtate or no? Wee make no queſtion but they haue a better opinion of vs. For whatſoeuer they ſaye of the cauſe, they can report no otherwiſe of the favourers thereof, thē of thoſe that haue alwayes ſhewed themſelues moſt faythfull and truſtie towards their prince and cuntrie. For although within theſe 31. yeres, there haue bin many ſeditious and treaſonable attempts, vndertaken againſt her Majeſtie and the ſtate, by men of all ſortes and degrees: yet by the goodnes of God it cannot be ſhewed, that any one hath had a hande in any of theſe practiſes and conſpiracies, who euer opened his mouth for reformation, or any wiſe fauored the ſame. And as for attempting a-

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ny vndutifull or diſloyall action in the promoting of the cauſe it ſelfe: we haue bene ſo farre from being guiltye in that point, that one of ꝑ moſt ſhame- D. Bancroft.
leſſe & moſt impudent ſlanderers that are amongſt al our aduerſaries (intending of ſet purpoſe to ſtain the cauſe and the fauorers of reformation, with ſedition and treaſon) was enforced to paſſe by vs, and to ſuffer the venime of his lying and ſlaunderous tongue to light vpon our brethren in the kingdom of Scotland, which he would neuer haue done, if with any couler he could haue faſtened his ſlanderous vntruethes vpon vs the profeſſors of his own cuntrie. So that if we could diſcharge our hands of the cauſe we defend, we doubt not but our aduerſaries themſelues would pronounce vs guiltles of all diſloyaltie againſt our prince and cuntrie.

Seeing then it is cleare, that reformation is therfore accounted an enemie vnto our ſtate, becauſe it is ſuppoſed to haue no grounde in the worde of God: and ſeeing the fauorers thereof are thought to be turbulent men, not for anye thing that in a good matter they haue ſeditiouſly attempted; but inaſmuch as they labor to promote a cauſe, that of it ſelfe is an enterpriſe daungerous vnto her Maieſties crowne and dignitie: we are for the clearing of the one and the other, to ſee whether the endeuors of thoſe, who deſire to haue the Churche of England otherwiſe reformed then hither to it hath bene, be ſuch, as they require nothing in that whol worke, but onely that whiche the worde of God commandeth to be put in execution. The whiche courſe if they be founde to take, then alſo doth it

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follow, that neither they, nor the cauſe maintained by them, can with any couler be accounted enmity vnto the kingdome wherein they liue.

And here if I ſhould demaund of the moſt that condemne both vs & the cauſe wherein we ſtand, what that is, which is ſought to be reformed in our Church, I dare be bolde to ſay, that there is not one amongſt ten of them, that knoweth whether it be blacke or white that we would haue. Wherein they do not onely ſhewe themſelues, to weigh the moſt precious and weightie jewell vnder the ſunne with a moſt vn-eauen hande: but alſo (if we beleeue the holy Apoſtle) to claim inheritance in ỹ wages of vnrighteouſnes, inaſmuch as they ſpeake euil of thoſe things which they know not. The which courſe if they ſtil holde on, the ſame Apoſtle telleth them, ỹ they ſhall periſh through their owne corruption.

VVhat equall judges our aduerſaries are.

2. Pet. 2. 12.

To the ende then it may appeare what that reformation is which we ſeeke for, and which theſe men do account the enemie of our ſtate; it is to be vnderſtood, that by reformation we meane nothing els, but the remouing of all thoſe vnlawfull callings which are maintained in our Church and miniſterie, contrarie vnto the reuealed will and written word of the Lord our God, and the reſtoring thervnto of all ſuch offices and miniſteries, as the ſame God vnder the paine of his heauie diſpleaſure, requireth to be planted in his church, when or wherſoeuer hee raiſeth fit men for thoſe functions. To ſpeake more plainly, by reformation we mean, firſt the rooting out of our Church, of al dumb and vnpreaching miniſters, all nonreſidents, Lord Archbiſhops

What we mean by reformation

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biſhops and biſhops,commiſſaries, officials, chancellors,and all the reſt of the wicked offices that depend vpon that vngodly and tyrannous hierarchie of Lord Byſhops,together with their gouernment, and whatſoeuer maim,deformitie or want there is in our Church by meanes of them & their places. Secondly,by reformation we meane the placing in euerie congregation within England (as far as poſſiblie able men can be provided) of preaching paſtors and Doctors, gouerning elders,& miniſtring Deacons, with whatſoeuer health, comlineſſe and good order, the Lorde by the faythfull labours of theſe officers would haue brought into his church. And theſe are the onely matters that we meane by the reformation of our Church. The which cauſe in both the parts therof,is made ſo juſt and æquall by the word of God, that the promoting of it,can bee accounted the diſturbing of no ſtate that hath not determined with it ſelfe to maintaine the kingdome of Sathan and his prerogatiue. For the word of God maketh it out of controuerſie, that neyther the expelling of dumb miniſters & L. Biſhops,&c. out of the Churche, nor the inducing of Paſtors, Doctors,Elders and Deacons into the ſame,can be burdened with any thing contrarie vnto the welfare of princes and common-wealths, vnleſſe they wil alſo charge the Majeſtie of God with the ſame accuſation. And here we appeale from our aduerſaries to the word,& are content eyther to be condemned or acquited by the judgement thereof,vpon whoſe judgement alſo, they dare not but profeſſe themſelues to relie.

First then we holde it intollerable, that the holy ministerie of the worde and Sacraments, and the charge of soules, should in our Church be committed vnto such men, as are no more able to teach vs what belongeth to the pure worshipp of god, then can many a childe of sixe yeres old. And we would know whether by the worde we may be accounted for this position, to bee enemies eyther vnto our most deare prince, or vnto our most louing cuntry? What doth it determine in this mattet, are wee thereby acquited or condemned for this our assertion? Surely acquited: And that by the voyce of the Sonne of God himselfe, who openly declareth that the miserie of that people is vnspeakably pitifull, where the * blinde leadeth the blinde, who also by his owne * example, hath taught vs what compassion we ought to haue of our brethren, that are scattered as sheep without a sheepheard, hauing none to leade them, nor feede them in the way of æternall life. And therefore is so far from disliking this care of ours towardes the saluation of our brethren & cuntrimen, that he hath enjoyned vs, when we see our brethren thicke and threefold to fall into the ditch of blindnes and ignorance, and so into the pit of æternall wo & destruction, * to pray vnto the Lord that he would raise vp meet guides, who may leade his people in the true and vpright waye that leadeth vnto life. Before we go any farther, behold here how the case standeth betweene vs and our aduersaries, and judge vprightly. Our Sauiour Christe IESVS teacheth vs to be mooued with pitie and compassion, when we see the blinde lead the

The desire of remooving the dumb ministerie no vndutifull attempt.

* Math. 15. 14. luk. 6. 69.

* Matth. 9. 36. mark. 6. 34.

* Matth. 9. 34.

the blinde, and our owne flesh perishe for want of the true knowledge of God. We see this lamentable sight in our land euery where, & we may heare the blood of ignorant soules crie day and night in the eares of the Lorde, for juste vengeaunce to bee powred vpon their blind leaders, and such as maintaine them. What shall we do in this case? shall we not be touched with any remorse at all? Farre be it but we should. We are therefore mooued therewith, and as christian duetie bindeth vs: we doe endevor both by our prayers vnto the Lorde, and by our petitions and suits vnto our Majestrates, and euerye other way that become Christians, to haue these murtherers remooued, and to haue those placed in their roomes, who bring with them, & faithfully execute this great and high cõmission, wherof the Apostle speaketh in the person of al true ministers. Now then are we Embassadors for Christ, as though God did beseeche you through vs, we pray you in Christes stead, that you be reconciled vnto God. 2. Cor. 5. 20.

But what say the aduersaries vnto vs, for the performing of so necessarie a duetie. Verely their censure is, that in so doing we are enemies vnto the state. We reply vpon them againe, that the word of God doth eleare vs, of their vnjust accusation, which doth not so much light vpon vs, as vpon the worde and doctine of the sonne of God. For they that condemne the disciples of sedition, for practizing that whiche their master enjoyned them, must needs passe sentence against the master, as a teacher of seditious doctrine. And therefore we are so far from being moued with the vnæquall dea-

dealing, that we wish them whosoeuer they be, to giue eare vnto the inditement which the Psalmiste
psal.15.19.20. frameth against them in these wordes. [You haue giuen your mouthes to euill, and with your tongs you forge deceit. You sit and speake against your brethren, and you haue slaundered the sonnes of
psal.54,5. your mother. You haue encouraged your selues in a wicked purpose, and common together howe to lay snares priuily, and say, who shall see. You haue taken craftie counsell against the people of ꝑ Lord,
psal.83.3. and consulted against his secrete ones.] And because they must needs confesse themselues guiltie of this accusation in euery point, therefore we doe also aduise them, by true and speedie repentaunce to betake them vnto the Lorde, least as it is in the Psalme [He teare them in pieces, and there be none
psal.50.12 that can deliuer them.] And we entreat them that are in authoritie, to weigh the state of the people of this land with the worde of God, and then we doubt not but they shall see the motion of remooning the dumbe ministery out of our Church, and the planting of careful teachers, to be the best piece of seruice one of them, that euer was attempted vnder their gouernment. If to redresse the wantes of the pure worshipp of God, and to remooue the condemnation both of the bodies & the soules of men, be thought a seruice worthie to be vndertaken. For alas, by meanes of the false and loytering guides, which haue kept out the true and painfull watche-men, the seruice of God hath nowe for the space of 31. yeares, continued at that miserable stay in our kingdom, that in the most congregarions, not

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of miſerable Wales and Ireland onely, but euen of England it ſelf: we want not ſome neceſſary member, but euen all the vitall partes, as the heart, lyfe-blood, yea and ſoule of true religion: namely, the word preached, euen the very ſeed, without which men can neyther be begotten vnto, nor nouriſhed in the hope of æternall bliſſe and happines. Again, by reaſon of this deſolation of our Churche, the moſt of our people within all our prouinces, wandering as blinde men in the darke, know no means eyther how to yeeld the Lorde any part of his true worſhipp, or howe they ſhall be ſaued in the day of wrath. Here your Hh. of hir Majeſties priuie counſell, who profeſſe your ſelues aduerſaries vnto reformation, and therefore vpholders of our ignorant miniſterie, are cited before the tribunall ſeate of God, and required in his name, to conſider the injurie that you offer vnto his Majeſtie, both in the maintenance of theſe blinde guides, & alſo in your proceedings herein; for both which, you are ſure one day to be called to a reckoning. Firſt by maintayning theſe idoles, you countenance and mayntaine the ruines, defectes and profanation of Gods true ſeruice, together with the damnation of mens ſoules. Secondly, your proceedings in the maintenance of the blooddie cauſe, is ſuche, as vnder the profeſſion of true religion, I thinke the like hath bin ſeldome ſeene. For you thinke it a ſmall matter for you, thus to bereaue the Lorde of his true honor, & to lend your authoritie, might and power vnto Sathan, to vphold ignorance and blindnes, vnles alſo as a teſtimonie of your perſeuerance in this damna-

The lamentable ſtate of religion in England.

ble way, you do account of them that ſeek to bring you into a better courſe, as of the profeſſed enemies of your ſtate. Theſe accuſations I knowe, are grieuous to be laid to the charge of theſe Counſellors, who through Europe haue the name to be furtherers of Gods glory & the ſaluation of mens ſoules: But they are ſuch as if I prooue them not moſt true, let my blood wipe away the ſlaunder which I haue vndutifully rayſed vpon the rulers of my people: Here the worde of God is to be approched vnto, out of the which we are to learne, what true worſhip and ſeruice they can yeeld vnto God, & what hope of ſaluation they can haue, who neuer enjoyed the word preached.

The true worſhip or God twofold.

Concerning the true worſhip of God, we are to knowe, that the worde who alone is to inſtruct vs therein, maketh two ſorts thereof. The one inward and the other outward. The inwarde worſhip, is the worſhip of the ſpirit, when the heart and the ſoule is by Gods ſpirit ſo directed, that in trueth and ſinceritie it yeeldeth to the Lord, the worſhip whiche he requireth according vnto his word. Of this worſhip our Sauiour Chriſt ſpeaketh vnto the woman of Samariah, Iohn 4.23 24. [The houre commeth ſayth he, and alreadie is, when the true worſhippers ſhall worſhip the father in ſpirit and trueth, for the father requireth euē ſuch to worſhip him. God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and trueth.] Without this inward worſhip it is vnpoſſible to be ſaued, and without it no ſeruice can be acceptable vnto God. But although this inwarde worſhip be the fountaine whence the

the inwarde worſhip.

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ward that is in trueth doth flowe and proceed: yet is the inward no otherwise ordinarily wrought in men, then by meanes of the outward. So that euen as the outward is neuer truly acceptable vnto God but when it proceedeth from the inwarde, euen so is the inward ordinarily found in none, saue onely in those wherein it hath bin begotten by the ministerie of the outward. But this inwarde worship in spirit and trueth, is not in the power of man to giue or to take away at his pleasure, but the Lorde must and doth worke it, when & where he pleaseth, yet neuer ordinarily but by meanes of the outward,

The true outwarde worship of God then, is that alone, whereby as by the ordinarie instrument or meanes the Lord hath appointed to beget, nourish increase and continue the inwarde worship of the soule and the spirit, by the which the Lord is to be serued in spirit and trueth. This outward worship is such by the ordinance of God, as men may be truly saide, either to hinder or to promote the same, and by the hindring or promoting hereof, they may be judged to hinder or promote both the saluation of themselues and others, and also the inward worship of the spirit either in themselues or in others. And by the affection that men beare herevnto, the Lord doth trie their loue and also their hatred towardes him & his glory. This worship although it be outward, yet is it of that nature, as they who are partakers hereof, may according vnto the word expect for the presence of Gods spirite, whensoeuer they approch vnto the Lord therby. Otherwise if it hath not this promise of the spirite annexed vnto it, it is

the outwarde worship.

but a rudiment of the world or of the flesh,& therefore cannot be any thing for the furthering of men in the worship of God.

This outwarde worship,or this outward meanes to serue God truely and sincerely,consisteth of two partes or ordinances, according vnto the twofolde end for the which the Lord hath appointed the said outward worship of his. The first part hereof,is that ordinance whereby the Lord hath appointed, not only to beget fayth in men, or to engraffe them into Christ, but being engraffed to builde and ædifie them forwarde as liuely stones of that holy temple, whereof Christ Iesus is both the head & the foundation. This ordinance of God, appointed both to beget & to ædifie faith,is onely the word preached The second ordinance wherein the outwarde worship of God consisteth,is contained in those exercises of religion,which the Lord ordained onely for ædification, and were neuer appointed to begett fayth. By ædification I meane whatsoeuer concerneth our furthering in the worke of our saluation, begun in vs through faith by the worde preached. Vnto this second part,we are to refer publike prayers,singing of Psalmes, reading of the scriptures,receiuing of the sacraments, and administring of the Church censures,&c. All which are effectuall to ædification, but not to the begetting of faith: For that is onely wrought by the word preached,without which also,publike prayers,singing of psalmes, &c,are so frustrated of the end,vz.the ædification, for the whiche the Lorde hath ordained them, as they cannot possibly ædifie any aright, saue onely

Many thinges are ordained to ædifie, which were neuer appointed to beget fayth. 1.cor. 14.17.ephes. 4.29.

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theſe who haue learned the right vſe of them by the preaching of the word, & in whoſe hearts faith which is the ground-worke, whereupon the whole building of gods ſeruice muſt be planted, hath bin begotten by the ſame word ordinarily. And theſe holy ordinances of god, to wit, prayers, receiuing of the Sacraments, are ſo farre from ædifying theſe people, who haue not bene inſtructed in the right vſe of them by the worde preached, that vnto ſuch they are nothing els but a ſealed booke, and proceeding from ſuch, they are nothing els but pollution in the Lordes ſight. For no ſeruice can be acceptable vnto god, but that which proceedeth frō fayth. For without faith it is vnpoſſible to pleaſe God.

Now then according vnto that which hitherto hath bene ſpoken, let your Hh, weye what ſeruice your people throughout all hir Majeſties dominions for the moſt part, can yeeld vnto the Lord, and how they ſtand in the hope of ſaiuation, and conſequently how carefull you haue bene of the glory of god and the ſaluation of his Church. Your people you will ſay euery where, haue had theſe 31. yeares the vſe of publike prayers, ſinging of Pſalmes, reading of the Scriptures in their owne tongue, they haue further enjoyed the ſacraments of baptim & the Lords ſupper. Be it ſo, but what is all this? Can theſe thinges going alone without the word preached, be any thing effectuall to that worſhip in ſpirit and trueth, which is the onely ſeruice that the Lord regardeth, and without which, all exerciſes of true religion are but ſwines-blood before his

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Majestie? Or can they bee anye thing forcible to worke the saluation of your people. Questionlesse you see that they cannot. For they are ordained of god, not to lay the foundation of the spirituall worshipp, but as meanes to ædifie and build vpon, the foundation being laid. They are ordained you see also, not to go alone, but to accompany the word, without the which they are fruitles and to no purpose. Nay though it were possible that without the word they could worke some ædification in men, yet notwithstanding they were neuer appointed to beget men into the hope of æternall life. For regenerate flesh and blood they cannot, because they were onely appointed to ędifie those whome the word should beget. So that men may all their life time enjoy these exercises of true religion, and yet be far from the outward meanes whereby the Lord requireth himselfe to be worshipped in spirit and trueth, and whereby the saluation of their soules should be wrought. And though your Honours shewe youre selues neuer so greate fauourers of reading the worde, publike prayers, &c, which in themselues are acceptable to God; but among our people for the most part, abominablie profaned: yet because you maintain those to outcountenance the preaching of the worde, and to be polluted by such men as ought not to deal with the holy things of the Lord: You are no otherwise accounted of in his sight, then the professed enemies of that pure worshipp in spirit and trueth (wherein alone he delighteth) the maintainers of the profanation of his seruice, and aduersaries vnto the saluation of his

Church

Churche. And what other account I beſeeche you can he make of you, which dare prelume to platte him out the perfection of his ſeruice, and appoint him a way to ſaue his people according vnto your owne pleaſure. He hath ſet down in his word, that without faith it is vnpoſſible to pleaſe him, and ſo that without faith it is vnpoſſible for men to worſhip him in ſpirit and trueth, and come to æternall life. In this point I hope you will not gainelay his Majeſtie. He goeth farther, and manifeſteth the ordinarie meanes to beget fayth and ſaluation, to be onely the word preached. And therefore requireth the forwardnes of all thoſe that would not be guiltie of neglecting his honour, to promote the ſaide preaching of his worde. Herein you oppoſe your ſelues vnto him, & reply againe, that he muſt needs prouide himſelfe of newe ordinances, or els he can neither in this life be worſhipped in trueth of your people, nor glorified with their ſaluation in the life to come. For vnleſſe reading of the worde, publike prayers, the profanation of his ſacramentes by the polluted fingers of moſt ignorant men, can worke all that he requireth, he can haue no meanes in the moſt congregations within the dominions of England to be purely worſhipped, and to gaine himſelf a name, by the ſauing of the diſtreſſed ſouls of men. And you are ſo reſolute with the Lord in this point that you proclaime all them to bee enemies vnto your ſtate, whoſoeuer dare open their mouthes in his cauſe againſt your vnaduiſed reſolutions. So that whatſoeuer fauour your Honors pretend vnto ſome part of the true outward ſeruice of his Maje-

ſtie : yet inaſmuch as you lende your whole force to maintaine and keepe in the Church, the reading idol miniſterie, which you may know wel inough, can neither beget faith, nor any true ædification in your people, and by whome the Lorde accounteth himſelfe & his ordinances to be profaned: the very trueth is this, that you ſtand at this day guiltie in his ſight, of the defects, ruines and profanations of his worſhip, and alſo of the vtter vndoing of many a thouſand ſoule within England. And I do not ſee what you can alledge for your defence, except you will joyne with that notable ſeducer of your people, the Arch. of Cant. and affirme, eyther that ſaluation may be wrought in your people by hearing the word read, or that reading is preaching. But alas theſe figge leaues, are ſo far from ſtanding you in any ſtead, when the Lorde ſhall enter into a reckoning with our land, for the ſmall care that our gouernours haue had in furthering his ſeruice, that his wrath will be kindled againſt our ſtate, almoſt for nothing more, then becauſe that both theſe errors of this wicked deceiuer haue beene vncondemned therein, and alſo as a token I thinke of our hatred vnto the Lord and his goſpell, ſuch a detected enemie vnto the goſpell as he is, hath bene promoted vnto one of the higheſt roomes at the counſell table, to the ende, as the maintaining of his proceedings do witneſſe, that he might be a ſcourge vnto Gods Church within hir Majeſties dominions.

D. VVhitgift.

Well, he ſaith that men may be ſaued by hearing the word read, as by the ordinarie meanes. If it be not ſo, wo be to him that euer he was borne, whoſe

practiſes theſe 20. yeeres almoſt haue tended to no other ende, then to maintaine this damnable error of his. For if men cānot be ſaued by reading, where ſhall he ſtande, which hath brought vpon himſelfe the guiltines of ſo many ſoules, by ſilencing ſo many faythful preachers, and planting readers in their ſtead. And therefore I doe not ſo much blame him for framing his corrupt judgement according vnto the rule of his vngodly practiſes. For if his practiſe were contrarie vnto the light of his knowledge, then hath he a more fearfull account to make, who hath quenched the light of his vnderſtanding to the ende he might with leſſe remorſe, raue againſt the Majeſtie of God. But his blindnes cannot make others inexcuſable, that willingly follow after ſuch a leader, & therefore let vs ſee what the word ſaith vnto this aſſertion.

The Apoſtle Paul affirmeth, that ſeeing the world by wiſdome knew not god in the wiſdome of god, it pleaſed god by the fooliſhneſſe of preaching. to ſaue as many as belecue: Will you then haue a ſalnation that is by fayth whiche you muſt haue, or none at all. Surely the Apoſtle tels you, that it pleaſeth the Lorde to worke this no otherwiſe in the hearts of men then by preaching, which vnto the worldly wiſe men is but fooliſhnes, but vnto vs that are ſaued, it is the wiſedome of god, and the power of god. Euen as thē we can expect no ſaluation but that which is apprehended by faith, ſo can we not hope to haue this ſauing fayth wrought in vs by any other meanes then by preaching. For the Apoſtle ſetteth downe in expreſſe wordes, that as many

1. Cor. 1. 24. Reading not the ordinarie meanes to ſaluation.

Rom. 10. 14. as beleeue, are ſaued by the means of preaching. Againe, how ſhall they call vpon him, ſaith the ſame Apoſtle in another place, in whome they haue not beleeued? How ſhal they belieue in him, of whom they haue not heard? Howe ſhall they heare without a preacher. Beholde then, if we will ſo heare as wee may beleeue, the Apoſtle telleth vs that this muſt be the hearing, not of a reader but of a preacher. If then this ſeducing prelate, cannot make good a ſaluation which is to be obtained without fayth, as heauen and earth knowe he cannot: or if beleuing to ſaluation be conuaied vnto mens ſouls by no other hearing, then by the hearing of a preacher, as the Apoſtle telleth: then alſo it followeth, to the ſhame and confuſion of all erroneous deceiuers, that he cannot juſtifie a ſaluation wrought in mens heartes by any other ordinarie meanes, then by the word preached. But he will here obiect, that the Lorde may if it pleaſe him, worke faith in mens hearts without preaching. That is as if he ſhoulde ſay, that the Lord is ſo powerfull, as when man wil not inſtruct by meanes, he can teach his elect without meanes. Who euer denied this? Or what is this to prooue his wicked aſſertion. The queſtion is not what the Lorde can doe, eſpecially where meanes is not to be found. For in ſuch caſes we do not vſe, to tye the omnipotent power of the Lorde, within the bounds, no not of his own ordinances, but the point in controuerſie is, what that way and ordinarie meanes is, whereby the Lorde hath decreed to worke a ſauing faith in the heartes of his people, whether that ordinarie meanes be the word

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preached, or the word read. The ſpirit of God you ſee teacheth vs, that that ordinarie way and means is preaching. The Archb. of Cant. teacheth it to be reading. Nowe whether of the two, ſhall hir Majeſties people beleeue? Surely let the Lord be true, & let ſhame & confuſiō couer the faces of all his enemies, & namely of this wicked prelate, who is not affraid in expreſſe termes, to giue the lye vnto the Majeſty of God. For the which madnes of his, how greate ſoeuer hee may be in our kingdome, I am ſure that the ſentence, without his vnfained repentaunce, is long ſince decreed againſt him, that he * ſhalbe the leaſt in the kingdome of heauen. And if God had not blinded his right eye, as a token of a farther judgement which is like to fall vpon him, he might haue ſene long ſince, that ſ Apoſtle Peter attributeth the worke of mens regeneration or new birth, and ſo faith and ſaluation vnto the word preached and not read. For ſo he writeth. Being borne againe (ſaith the Apoſtle) not of mortall, but of immortall ſeed by the worde of God, which lyueth and endureth for euer, and this is the worde (ſaith he) which is preached among you.

(a) Reading engendreth fayth ſayeth he pag. 570. yea, and ſometimes prevayleth more than preaching. pag. 574.

* Math. 5. 19.

1. Pet. 1. 23. 25.

But what can he ſee, who hath voluntarily ſo blinded himſelfe (and laboreth to wrapp others in the ſame darknes) as he will make men beleeue that he is of judgement, that the meaning of the Apoſtle in ſaying, How can they beleeue without a preacher, is as if hee ſayd, how can they beleeue without a reader? For what els doth he affirme then this, in holding reading to be preaching. For he that auoucheth reading to be preaching, cannot denie rea-

ders to be prechers. And here is al the light which the Lorde hath lefte in that darke vnderſtanding of his, which is juſtly made bruitiſhe, inaſmuch as it hath blinded it ſelfe, to the end (as I ſaid) he might with the leſſe compunction, or gnawing of his conſcience fight againſt God. But let him and all his maintainers know from me, that he who ſpared not the Angels, that had ſinned, but caſt them downe into hell, and deliuered them vnto chaines of darknes, to be kept vnto the damnation of the great day, is able to make this bruitiſh man an example vnto all thoſe that hereafter ſhall tread in his vngodly ſteps, eſpeciall ſeeing in theſe things, which naturally he might know, he (as Iude ſayth) hath corrupted himſelfe. For if there had bene no ſcripture to haue inſtructed him, yet very natural reaſon might haue taught him, that reading and preaching are of that diuers nature, that in common reaſon, the one of them cannot be the other. For I pray you, who is ſo ſimple but knoweth by the light of nature, that the preching that carieth ſaluation with it, which he affirmeth to be reding, is another maner of work thē can be lerned by the induſtrie of man in a moneths labor. And yet behold, ſuch is the preaching which this mā hath framed vnto vs in his writings, wherby the Church of England ſhould be ſaued, that an vnlettered man comming from the plough, might in one moneths ſtudie be made an able preacher, and ſo an able miniſter of the doctrine of ſaluation. For if reading be preaching (as he ſayth) yea and ſuch a preaching as is able to beget men to ſaluation, which alſo he affirmeth, then alſo doth it folow,

both

both that an able reader is an able preacher, and alſo that anye man enjoying the benefite of his ſenſes, may in one moneth, be made an able miniſter of that great and admirable worke of mens ſoules. The conceit wherof, is ſuch an indignitie vnto the Majeſtie of God, and to the miſteries of true religion, as a greater cannot be offered. And is this al the thanks, that we in England giue vnto the Lord, for the fruition of his goſpell? Or is this all the commendation that true religion hath deſerued at our hands? to be made farre baſer then any of the common crafts of the world. Well, the Lord ſeeth this vile injurie offred vnto his goſpell, and the miniſterie thereof, and in his time will recompence it. Concerning this abſurde and ſenceleſſe errour, I will ſaye no more at this time: But firſt, that if the father hereof, to wit, the Archb. of Cant. had liued in ſome of the former ages that imbraced the truth, he had bene commended vnto poſteritie, as a deteſtable forger of errors, amõgſt the nomber of theſe pernicious hereticks, that haue endeuoured to obſcure the light of the trueth. Secondly, that it maketh the miniſters prayer for the ſpirit of vtterance, and his care in his ſtudie, to be altogether needles & ſuperfluous matters. And ſo this man hath found out ſuche a methodicall kinde of preaching, as the ſpirit of God neuer thought off. The Apoſtle Paul deſireth the brethrẽ to pray for him, that vtterance might be giuen vnto him, to the end he might boldly open his mouth, to publiſh the ſecrets of the goſpell: & he further chargeth Timothie, to take heed vnto learning and to continue therein, for in ſo doing

ing hee ſhoulde both ſaue himſelfe and thoſe that heard him. But this godleſſe man, that indeede hee might ſhewe himſelfe not vnlike that ſonne of perdition, of whoſe bodie and kingdome, by vertue of his Antichriſtian prelacie, he is alſo a limbe and a member, preſumeth to enter into the Lords chaire, and to create newe ordinances for miniſters to bee guided by, in publiſhing the myſteries of the goſpell. But though he be like to continue as he is, vz. a deceiuer that waxeth worſe and worſe, deceiuing and being deceiued, as the holy ghoſt ſayth: yet it concerneth your Hh. to turne ouer a new leafe, Seing your conſciences muſt needes tell you, that if you followe his damnable errors, you are alſo to feare leſt you be pertakers of the judgements, that are likely to be faſtened vpon him, and al thoſe that delight to hide the truth in vngodlines. And ſeeing the ſeruice of the Lord, together with the ſaluation of mens ſoules, is by meanes of this dumb miniſterie, at ſuch a miſerable ſtay among vs, (as hath bene ſet downe) it wil be your duties to take theſe things more to hearte then as yet you haue done, and to ſeeke the redreſſe of them.

2. Tim. 3. 14.

For our owne parts, the defectes of Gods religion being thus lamentable in our land, and the ſouls of our brethren with pitifull cries requiring our aid and aſſiſtance, we cannot in conſcience denie them the remedie that we are able to miniſter: namely, the painting out of their miſerie, and the meanes howe to be deliuered therefrom. And aſſuredly, if we ſhould holde our peace and winke at theſe calamities, the ſtones in the ſtreate, woulde riſe vp in judge-

judgement againſt vs. Wherefore alſo, your Hh. may accuſe vs to be dangerous ſubjects as well, becauſe we are not without chriſtian affections, as for that you ſee vs mooued with pitie at the ruines of Gods houſe, and the likely damnation of our cuntrimen. For ſuch is the opperation of Gods ſpirite in his children, that they are altogether voyd of the aſſuraunce of æternall life, yea without God in the world, whoſoeuer are not mooued with griefe and ſorow, whē they ſee either the ſeruice of their God, or ꝑ ſaluation of thoſe with whom they liue not to be regarded. Vnles then you of hir Majeſties counſell, woulde goe about to quenche the motions of Gods ſpirite in the heartes of hir Majeſties people, you cannot charge them with any euill practize againſt the ſtate, for laboring the rooting out of this dumb and ignorant miniſterie, whereby as you ſee the Lordes ſeruice is moſt wretchedly profaned, & the ſaluation of his Churche moſt cruelly hindered and withſtood. Nay as your Hh. would ſhew your ſelues to haue anye ſparke of Gods ſpirite in your hearts: ſo you muſt be carefull to joyne with vs in this worke, wherein indeede you ought to be our foreleaders. For otherwiſe (neuer deceue your own hearts) there is not a man of you that can poſſibly be ſaued. Weye the ſpeech my Ll. for it concernes you as much as the price of your ſoules is worth. I ſay then, that the enmitie which in this point wee bear vnto the ſtate of England is ſuch, as vnles you that are of hir Majeſties priuie Counſell joyne with vs in the ſame, you cannot poſſiblie ſee the face of Chriſt to your comforts. The reaſon hereof is, that

No ſaluation vnto them that are not carefull of the Lords pure worſhip & the ſaluation of their brethren.

there is no ſaluation vnto that ſoule, wherein Chriſt Ieſus doth not remaine and dwell by his ſpirit, as the Apoſtle teacheth vs in theſe wordes, Prooue your ſelues (ſaith he) whether you are in the fayth, examin your ſelues, know you not that Ieſus chriſt is in you, except you be reprobates. Eyther then a reprobate heart, or an heart poſſeſſing Chriſt Ieſus. Now my Ll. I appeale vnto your conſciences, whether you thinke that Chriſte can poſſiblie dwell in thoſe heartes, who are not both grieued at the damnation of their brethren, and the miſerable deformities of the ſeruice of God among thē, & are with all readie euery way that lieth in them, to preuent the one, and to ſet forwarde the other. What? can Chriſt be there where there is not a deſire, & a readines to labour, that the glorie of God may ſhine vpon earth, by the ſauing of periſhing ſoules, & the ſetting vp of the ſincere honor of the Lorde? Your conſciences I am ſure, muſt needs beare witneſſe to the contrarye. For to denie this, were nothing els, but to make the ſpirite of Chriſte in his children to be pitiles of the wofull eſtate of ſuche ſoules, as for anye thing they knowe, were ordayned to life, and careleſſe in ſeeking the glorye of God, in his pure worſhippe.

2. Cor. 13. 5.

What is the concluſion then, ſurely that youre Hh. muſt either manifeſt your ſelues, to be of their number, for whome the blacknes and terror of the greate daye is prepared, or els you muſt joyne with the reſt of the ſaintes of God within hir Majeſties dominions, not onely in mourning for the wantes of true religion among our people, and the miſery

that

that enſueth thereof, but alſo in labouring moſte earneſtly to finde ſpeedie meanes for the curing of ſo deadlye a wounde. You ſee then howe the caſe ſtandeth betweene the Lord, nay, between your ſelues, and your owne ſoules. The day will come, when all thoſe whoſe ſinnes are not forgeuen, and iniquities couered by Chriſt Ieſus, ſhall drinke of the deadly wyne of Gods wrath. And you ſee that Chriſt wilbe a couering vnto none, ſaue onely vnto thoſe, in whome he dwelleth by his ſpirit: and more-ouer, that his ſpirit cannot be in them, who are not mooued with the diſhonor of his name, & the deſtruction of men. The Lord warneth you of theſe things, and requyreth of you, that although for the loue of his Majeſtie, and the mercies both outward and inward which hee hath & doth offer to heape vpon you, you cannot bee mooued to regard his ruinous Church, and wofull people: yet, that you would be ſtyrred forewarde here-vnto by the care which you are to haue of your own ſoules. It is a fearefull thing to fall into the hand of the liuing God. Vengeance is his, and hee will recompence it. Wherefore as you woulde not drynke of the dreggs of that bitter cup of his indignation, declare vnto the world, by the ſpeedy remouing of this dumb miniſtery, and apoynting faithfull teachers in their ſtead, that the Lorde hath not in this age placed ouer England, a coũſell of men that are careleſſe of his glorie, cruell towardes the people committed vnto their charge, and conſequentlie, a counſel of men that are without God in the world, fed with honor and promotion againſt the day of

ſlaughter. Men that are ſo far from reſpecting the honour of their God, and the æternall ſalvation of men, that they are altogether without naturall affection towards the good of their owne ſoules. For aſſuredly my Ll. whatſoeuer good opinió you may haue of your ſelues, and your owne proceedings: the Lorde and his Churche both in this age, and alſo among poſterity, cã make no other reckoning of you, than of thoſe that liued without the true God in this worlde, as long as you ſhall bee found vpholders of the ignorance which raygneth amõg your people. Where-vpon alſo you ſhall one day by experience finde it to be true, that becauſe the ſauing ſpirite of God neuer came neere your harts, to worke a ſorrow and a mourning therein, for the ſpirituall miſerie of your brethren & countriemen: you made no other vſe of your being heere vpon earth, thẽ to prouide for your ſelues, an exceeding meaſure of plagues and torments, that may endure vpon you for euer and euer. You ſee it cannot bee otherwiſe: for, to be without compaſſion towardes the miſerable diſperſion of poore ſheep that wander without a guyde, is to be voide of Chriſt Ieſus and his ſanctifying ſpirite, vnto the want whereof there is joyned no thing els, but finall damnation both of body and ſoule.

Wherefore good my Ll. ſuffer the words of exhortation to enter into your ſoules. The Lord is my witnes that I ſpeake not vnto you, without the conſideration and reuerence due vnto your places. It pityeth me to ſee the caſe wherein ye ſtande before the Lord: for ſurely ye cannot (as I haue ſayd) poſſiblie

ſiblie be ſaued, ſo long as you hold on your courſe in conſenting vnto ignorance and blindnes. There is nothing but judgement merciles vnto thoſe that deferre their turning vnto him. Deceaue not your ſelues thē, for as I ſhall anſwere before the Lord, in the fearefull day of judgemēt, I haue ſet before you the way of life, & the way of death. Chuſe life therfore that you may liue, which you ſhall neuer doe, except you do ridde your hands of the defence of this peſtilēt miniſtery, & cōſecrate thē to make vp the breaches of Gods ſanctuarie. Where you ſee, how little beholding ye are vnto thoſe wicked men ẏ are your Chaplains, who haue neuer made your eſtates knowen vnto you. You may juſtly accounte thoſe vngodly flatterers, to be the greateſt enemies you can haue. For they are guiltie of your blood, & ſerue you almoſte for no other vſe, than to haſten Gods judgements vpon you. But their guilte and puniſhment ſhall not delyuer you in the daye of wrath, for the ſoule that ſinneth ſhall dye the death And therefore nowe that the light is made knowen vnto you, let it not be your condemnation, that * light comming among you, yet you loued darkenes more than light. * Iohn 3.19.

Well hetherto it appeareth how wrongfullie the fauorers of reformation are charged with enmitye vnto our ſtate, for laboring to haue the dumb miniſtery rooted out.

The next bane of our Church are nonre ſidents, whereof all our Ll. Bb. are guilty: the which corruption is ſo great, that I do maruel with what face it can be tolerated in a Chriſtian ſtate. And there- Non-reſidency.

Rom. 10. 14. fore I make no queſtion whether the word of God maketh it lawfull for vs to endeuour that no ſuche vilanie be heard off in Iſraell anie more. The dumb Miniſter though intollerable, hath yet ſome colour of his ſinne, becauſe vnder the name of feeding he ſtarueth the poore ſheep. But the bloodie non-reſident hath no cloake to hyde his vilanie: for he is ſo out of meaſure become impudent in his ſinne, that he dareth make an open profeſſion of murther This ſinne whereof the Papiſtes them ſelues haue long ago bene aſhamed, hath ſo kindled the wrath of God againſt our kingdome, that I feare he wilbe no otherwiſe pacified towards vs, than by ſending a ſword through our land, which may reuenge the blood of innocent ſoules, which theſe 31. yeares hath bene ſpilt lyke water vpon the earth, by meanes of theſe profeſſed murtherers, and that vnder the profeſſion of the goſpell.

1. Cor. 9. 16. Though I preach, ſayeth the bleſſed Apoſtle, I haue nothing to reioyſe of: for neceſſitie is layd vpō me, yea and wo is vnto me if I preach not the goſpell. This is ſpoken in the perſon of all true miniſters. But our non-reſidents haue diſpenſed with this neceſſitie, by meanes of their degrees of their Chaplain-ſhipes, and of their faculties. And as for the woe denounced againſt them, they haue a diſtinction at hande wherewith to delude that curſe: which is, that although they cānot be contiuuallie reſident at euery one of their charges, yet they are not all the yeare lightlye abſent from all of them. And although they do not continually preache at neyther, yet they are not alwayes idle, but at ſom-

tymes

tymes they doe preache, either vpon their owne charges, or els abroad, where occasion is offered. Now in their absence they do not prouide so euill for their people, but that contrarye to the expresse will of the Lord, * they place others in their steade to take the ouersight of the Sanctuary. And whensoeuer they are absent from all their benefices, it is not without some reasonable cause: for at all such tymes they attend either in the Courte, in the Vniuersitye, or are otherwise necessarilie bestowed in their private or publick affaires. And as for the lybertie that one man should haue manye benefices, it is necessary for the encouraging of students, and the encrease of able men to withstand the common aduersary. By all which speches of theirs, we see to our grief, the words of the holy Apostles to be verified in our wofull tymes, viz. That in the Church of God there should be mockers in the last tymes, which should walke after their owne vngodly lusts, hauing their consciences burned with an hote iron men of corrupt minds, destitute of the truth, which thinke that gayne is godlinesse. But I maruell what these mockers will answere vnto the holy Ghoste, who commandeth that they who labour not, must not eate, and sheweth that it is required of the ministers of Christ that they be founde faithfull. And I maruell what they wil aunswere vnto the Apostle Peter, by whom they are enjoyned, as they would receaue the incorruptible crown of glory, whē the great sheepheard of the sheep shall appeare, to feed the flock of God, that dependeth vpon thē, caring for it, not by cōstraint, but willingly, not for filthy

* Ezek. 44 8.

Looke T. C. admo. pag. 28 29

Ier. 18. 1. Tim. 4. 2.

1. Tim. 6. 5.

2. Thes. 3. 10.

1. Cor. 4. 12.

1. Pet. 5. 2, 3.

lucre, but of a readie mynde, not as thoughe they were lordes ouer Gods herritage, but that they may be ensamples to the flock. And I do wonder, what they will aunswere vnto the diligence which the apostle Paule vsed in teaching the people with whō he was conuersant, whose exam le al the ministers of Christ ar bound to follow. You are witnesses, & God also (saieth the Apostle) how holilie and vnblameably we behaued our selues among you that beleeue, as you know, how that we exhorted you and comforted, and besought euerie one of you as a father his children, that you would walk worthie of God, who hath called you vnto his kingdom & glorie. And againe in an other place: You knowe (saith he) from the first day that I came vnto Asia, after what manner I haue bene with you, at all seasons seruing the Lord with all modestie, and with manye teares, and temptations: which came vnto me by the lying awaite of the Iewes, and how that I kept nothing backe, that was profitable, but haue shewed you and taught you openly, and throughout euerie house. Well, whether these cursed mockers will scorne at these godlye examples and labours of the blessed Apostles, or no: & goe about to answere the matter by their childishe vnlearned distinctions, it is not greatlie material. Of this I am assured, that as vnto al those places they haue not a woord to answere according vnto truth: so especiallie will they be dumb, when the right vse of their talents (if they haue anie) are requyred at their handes. And let all non residents, and especiallye these tyrannous atheists or Prelates (I meane) vnderstand,

1. Thes. 2. 10.

Act. 20. 18. 19.

Math. 25. 26. If they haue no talents they are Idols, and no Ministers.

derſtād, that if they will needs be rulers ouer gods houſhold, they are bund to giue the Lords familie their meate in due ſeaſon: yea, and to continue in feeding of them vntill the comming of their maiſter, that when he commeth hee may finde them ſo doing. Otherwiſe if lyke euill ſeruants they ſhall ſtill continue to ſay in their hartes, that their mayſter doth deferre his comming, and ſtill continue to ſmyte their fellow ſeruants, much more to pyne & ſtarue them, their maiſter will come in a day, when they looke not for him, & in an houre, when they are not aware off, and becauſe in that daye hee findeth them not ſo doing, as the holy Ghoſt ſpeaketh, that is, becauſe lyke faithfull ſervants hee findeth them not diſtributing vnto their fellowes their meate in due ſeaſon, hee will cut them off, and giue them their parte with hypocrits, where ſhall bee weeping, and gnaſhing of teeth. And this will be their reward. Mat. 24. 48. 49

As for you my Ll. who winke at all the abhominations of theſe tyrannous murtherers, and ſhewe not your ſelues mooued with the diſhonor wherewith they ſtaine true religion, & the miſery which they haue brought vpon our Church, the Lord bee mercifull vnto you. For I ſee no way for you, but as you allow the wicked courſe of theſe mē, ſo you ſhall be partakers of their heaule damnation. And as you cannot waſhe your handes from any of the bloode that is ſpilte in our Churche, becauſe your eyes haue ſeene it, and eyther ſhewe no diſlyke thereof, or maintaine the ſame: ſo of all other the murthers committed vpon the ſoules of men with-

in England, you are moſt guilty of this, whereof the non-reſident is the butcher: becauſe a great parte of this cruelty is cõmitted in our Church by your meanes: for this is the ſinne wherevnto you giue a cõmiſſion, and vnleſſe ye delyuered the ſword into the hands of theſe bloody tyrants, their ſlaughter would not be ſo in vſe among vs. For wheras many could not otherwiſe be qualified (as they cal it) to haue moe benefices than one: you know that to be Chaplayne vnto a noble man, or to the moſt of our Counſellors, if not vnto all, giveth a full libertie vnto this cruell and vnnaturall ſlaughter. Inſomuch as you bring this bloode vnto your houſes, and are not onely acceſſaries there-vnto, but principall offenders therein. Whatſoeuer then your Hh. will do in other points of the reformation of our Church, it is plain, that you can no longer ſuffer your places to be a couerture vnto this ſinne in your godleſſe Chaplaines, except you would haue the Lorde and his Church to beare witnes againſt you, that you haue conſpired againſt the blood of your countrimen and people.

Chaplainſhips.

And as your Hh. are bound in the ſight of God, to waſhe your hands from the maintenance of this ſinne in your fore named ſeruantes, that in a good conſcience you may teſtifie before the Lorde and ſay, Our hands haue not ſpilt this blood where of our Chaplaines are guilty, neither haue our eyis ſeene it: So alſo are you bounde to deteſt both the ſame, & all other the impieties, that raygne in our Church, by meanes of theſe wicked Prelates, and their gouernment. Whoſe very callings are ſo directly

Deut. 21.7.

rectly against the word of God, that possiblie they cannot stand in the Church of Christ, without the intollerable oppression therof: and the impeaching of whatsoeuer liberty almost, the Lorde hath lefte vnto the same in his worde. And when I consider the great iniury that is offered vnto the Lorde and his Church by meanes of this wicked Hierarchie, and whatsoeuer dependeth therevpon: I cannot but thinke it a strange matter, that the oppugning of so intollerable a corruption should bee hardlye thought off, much lesse accounted vnsufferable in a Christian state. For these corruptions of Ll. Archbishops, & Bishops, Commissaries, Archdeacons, Chancelors, &c. were altogether vnknowen in the Church of God, vntill the kingdome of Christ fell in the ages bypast to decay, and Sathan in the ruines thereof, began to laye the foundation, of that monarchie of his, wherein Antichriste at this daye doth beare rule. That these thinges maye bee the better vnderstood, and that it may be made knowē whether the offices of Archb. & Bb. with the reste of that stampe: belong vnto, and had their beginning from the kingdome of Christe: or els, sprang vp when Sathan began to lift his hand for the erecting of Antichrists throne, and so appertaine vnto his gouernment: we are to consider what is meant by the kingdome of Christ, in the decay whereof we affirmed these offices of Archb. and Bb. to haue had their original & beginning. By the kingdom of Christ then generallie taken, we vnderstād that regiment and superioritie, which the Lord Iesus hath aboue all principalities, that are either in heauen or

in earth, not ſimplie as hee is the ſecond perſon in trinitie, God aboue all, bleſſed for euermore, but as he is the ſonne manifeſted in the fleſh, Chriſt god and man, and ſo the head of his Church. In reſpect of this regiment of his, the worde of God ſpeaketh of his kingdome 2. maner of wayes: firſt it maketh the ſame to be everlaſting: ſecondlie it conſidereth of it as it is temporarie and to remaine for a tyme. In the former reſpect it cannot poſſible any wayes decay. Of this æternall kingdome of his the Angell Gabriell ſpake vnto the holye Virgine Marie, after
Luke. 1. 31. 32. this ſort: Thou ſhalt conceaue in thy wombe, and beare a ſonne, and ſhalt call his name Ieſus. Hee ſhall be great, & ſhalbe called the ſonne of the moſt high, & the Lord God ſhal giue vnto him the thron of his father Dauid, and hee ſhall raigne ouer the houſe of Iacob for euer, and of his kingdome ſhall be none ende. Concerning the latter regarde of his kingdome, the holy Apoſtle Paule writeth in theſe
1. Cor. 25. 24. wordes. Then ſhalbe the end, when he hath deliuered the kingdome vnto God, euen the Father, when he hath put down all rule and authority, and power: for he muſt raigne vntill he hath put all his enemies vnder his feete. Where the Apoſtle ſpeaketh of the kingdome of Chriſt as it is temporarie, and to continue only vnto the day of judgement & no longer. Nowe this temporarie regiment of his, is alſo of 2. ſeuerall conſiderations. For the worde ſpeaketh of our ſauiour Chriſt and his gouernmēt,
Mat. 28. 19. either as he hath all power in heauen and earth cōmitted vnto him, and ſo he is called the Lorde of
Reuel. 19. 16. & 17. 14. & 1. 5. Lords, the king of kings, & the prince of the kings

of

of the earth, becauſe hee is Lorde of all kingdomes and common wealths, to diſpoſe and rule them at his pleaſure, euen as he is man, or els it conſidereth his government as he which is the head ruleth his bodie which is the Churche heere vpon earthe, by certaine offices and miniſteries, which hee hath appointed to be in his bodie, to wit the Church, for the gathering together of his Saints, for the worke of his miniſterie, and the ædification of his bodie. Ephes. 4. 12. In both theſe regards, he is ſaid in the day of judgement to deliuer the kingdome vnto his father. For whereas now, as he is Lord of kingdomes and cõmon-vealthes he ruleth by the ciuill Magiſtrate, & otherwayes by his power, even in the mideſt of his enemies: he ſhall in the daye of judgement put an ende vnto this regiment, when all his enemies are put vnder his feet and ſo deliuer the kingdome vnto his Father. Again, becauſe in the day of judgement when we are all mett together, wee ſhall not ſtand in neede of anie ædification, & ſo the meanes thereof by the preaching of the word, the adminiſtration of the ſacramentes, &c. ſhall ceaſe, the government of Chriſt alſo, as far as it is performed by theſe meanes ſhall ceaſe. And ſo in this reſpect hee is ſaid to deliuer the kingdome vnto his father. For after that day, hee will no longer governe and rule vs which are the members of his body by meanes as he now doth: but he which is the Lamb, being in the middeſt of the throne of God, ſhall immediatlie governe vs by himſelf, and bring vs to the liuelie fountaines of waters. Looke Reu. 7. 17. & 21. 22. 23. & 22, 5.

Now the kingdome of Chriſt being taken in this

latter ſence, for that gouernment of the Church ordained vnder the new teſtament, wherby he which is the ſonne being manifeſted in the fleſhe, to take vpon him the regiment of his owne houſe, doeth nowe from heauen by the operation of his ſpirite, guide and governe his Church, is ſuch: as no part thereof muſt be adminiſtred by any offices, or officers, ſaue onely by thoſe, whome in his worde he hath apointed therevnto. The which caſe ſtandeth vpon ſuch manifeſt grounds of æquitie and iuſtice that their madnes is apparantlie wicked, who go about to attempt the contrarie. For ſeeing no office can haue anie place in the kingdome and bodie of Chriſt, viz. the Church, which is not a * member thereof: and ſeeing our Sauiour Chriſt hath not left his Churche vnperfect, but abſolute and compleat of all hir members, (otherwiſe he ſhould bee an vnperfect builder of his houſe, and far more vnperfecte than Moſes is ſaide to bee, the contrarie wherof is teſtified of him in ꝑ word) the enterpriſe is intollerable, that anie man ſhoulde adde of his owne invention vnto that which is moſt perfect: & wherevnto that which is added being impertinēt, muſt needes be altogether a burthen vnprofitable and noyſome vnto the bodie. Becauſe our Sauiour who is the head of his bodie giueth lyfe onely vnto the members of his own appointment & making: inſomuch as if you go about to bring into his kingdome & bodie, thoſe officers which were not ordained and apointed in the word of God to bee therein: you bring in theſe things that appertaine not vnto the kingdome of Chriſt.

* Rom. 12. 6. 1. Cor. 12. 8. 14. 27. 28.

Heb. 3. 3. 6.

Nowe

Nowe according vnto theſe grounds, let vs ſee vnto what regiment theſe offices of Archb. and Bb. do belong, whether vnto the gouernment of chriſt or vnto the kingdome of the beaſt. You ſee, if they apertaine vnto the Church of Chriſt, that they wer ordained members thereof, in the written worde & will of God. Heere then we will not be the judges, let our aduerſaries ſpeake thē ſelues: whether their offices be apointed in the new teſtamēt or not, for therin muſt they be mencioned, if they belong vnto the kingdome of Chriſt, and are the members of his bodie. What wil their anſwere be in this point? Surelie they muſte confes, that from the beginning of the new teſtament vnto the latter end of it, there is not a word ſpoken of Ll. Archb. and Bb. So that whenſoeuer, or by whomeſoeuer they had their originall, they haue it not from our Sauiour Chriſte and his word. Becauſe he hath ordained no members of his bodie, and no offices of his Kingdome, ſince the written worde of the newe teſtament was penned. Whervpon we muſt needs conclude, that they belong not vnto his kingdome. Naye, wee go further and ſay, that Ll. Archb. and Bb. are ſo farre from hauing their callings warranted by the word, that their verie names, much more their offices, are by the ſame made deteſtable and odious vnto the church, as ſhall preſentlie appeare. As for their callings the corruption thereof is ſo great, that they & the puritie of the goſpell together with the liberty of the church, cannot ſtand together.

Archb. and Bb. doe not belong vnto the kingdome of Chriſt

Concerning the puritie of the Goſpell, their callings pollute the ſame 2. maner of wayes, and infringe

fringe the libertie of the church by as many. Firſte they will bee Miniſters, and civill magiſtrates too, that is, they wilbee miniſters of the kingdome of Chriſt, and the kingdome of the world all at once. Whereby they declare vnto vs, that they thinke it not ſufficient to bee as their * maiſter was, who affirmed his king dome not to be of this worlde: that is, that he was not manifeſted in the fleſh, to intermedle with the execution of civill functions: but to be ruler of a kingdome, that conſiſteth in an other manner of gouernment and dominion than the kingdomes of the world doe. Whoſe example in this point, all his true miniſters muſte needes followe, vnleſſe they will make a ſhamefull defection from their maiſter, vnto whome (being heere vpon earth) though he were the lord of all his creatures, it had bene vnlawfull, to haue taken vpon him the function of the civill magiſtrate. And therefore we reade that when the multitude woulde haue made him king, he withdrew himſelf out of the way, becauſe that hee was not ſent hyther to deale in anye thing, but in the worke of mans redemption: and ſo if as a Magiſtrate hee had intermedled with the diſpenſation of civill things, he had not contained himſelf within the limites of that calling, wherevnto he was anointed with the oyle of gladnes aboue his fellowes. Not that the calling of the Magiſtrate being Gods ordinance is a thing vnlawful in it ſelf, but that the Lord hath ſo apointed, that hee which is to be the miniſter of the glad tidinges of the goſpell, cannot be the miniſter of ciuill juſtice and execution. By reaſon that theſe two ordinances of the ma-

* Mat. 10. 24. 25.

Iohn 18. 36.

Iohn. 6. 15.

magistracie & ministerie, though proceeding both of them from the Lord, do yet flow from him in a diuerse consideration and respecte. For the ciuill magistrate is the Lords liuetennant and messenger, in respect that the Lord is gouernor and ruler of all his creatures, and especiallie of men: and therefore hath apointed the civill magistracie, to keepe them in that outward obedience, which he requireth at their handes. Now the minister is the Lordes messenger in an other regarde. viz. In respecte that the Lord offereth peace and reconciliation vnto men, if they * beleeue and obeye his gospell. Vnlesse therefore we would make the Lord, to be the Redeemer of mankinde, in that respect that hee is the Creator and the gouernor thereof, & so confound the decree of the gouernmēt of the creatures, with the decree and ordinance of mans redemption, we cannot without the breach of the Lords holy will, confound these two callings together. And surelie by how much the work of mans redemption from the æternall wrath of God, is more excellent, than the worke of the creation and government of the creatures: by so much the more detestable and odious doe they manifest themselues: who being as they would be accounted ministers of that reconciliation made betweene God & man, do either vtterly reiect their ministery, because they think it to base, and gainlesse a calling: or els as a farther coūtenance vnto the most glorious vocation vnder the sunne, doe adde the ciuill magistracie there-vnto. Whereby they shewe themselues indeede to haue made a shamefull apostacie from the doctrine and

* 2. Thes. 1. 9.

practise of our sauiour Christ and his Apostles. The
2. Cor. 10. 4. 5. weapons of whose warfare were not carnall, that is, not such as wherwith men by an arme of flesh, as by civil authority, improsonmēt, &c. bring their matters to passe, but mighty in God to cast downe holdes, casting down the imaginations, and euerie high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thoght vnto the obedience of Christ. Heere are the onely weapons that our Sauiour Christ and his Apostles vsed, and the onely weapons that are graunted vnto ministers, to ouerthrow the gayn-sayer. And as for the civill punishment of the obstinat, they must commit that vnto the magistrate, who beareth not
Rom. 13. 3. 4. the sworde in vaine. For it is he and not the minister of the word, whome the Lord hath appointed to take reuenge of him that doth euill. Now compare the dealings and practises of our bishops, and what weapons they vse to encounter with those that stand against them, and you shall perceaue that they haue not onelie abused the force of that sword (which violentlie and wrongfullye their predecessors wrested out of the maiestrats hand) to keep the church in bondage: but also that this confusion of the magistracie & ministerie in one person (though the furtherance of the truth were intended therby) cannot stād together with the sinceritie of the gospell: the purity whereof also they haue corrupted, in the tyrannous superioritie, whiche they vsurpe both ouer their fellow Ministers, and also ouer the reste of the churche, with no lesse breache of the ordinaunce of God, than the impeaching of the liber-

libertie of the church,

For the first point, to wit, of the superiority which they as ministers claime ouer the church & messẽgers of Christ, it is intollerable tyrannous, & directly against a plain moral act set down in the canon of the new testamẽt by our Sauiour Christ himself. The place is commonlie knowen, and hath beene cited for this purpose, I thinke by all those that ever dealte in this cause. And there arose also a strife among them (that is, among the disciples saieth the text) which of them might seeme to bee the greatest, but hee said vnto them, the kinges of the nations raigne ouer them, and they that beare rule ouer them, are called gracious lords, but ye shal not be so. In which place wee see the spirite of God by the mouth of the æternal himself, to haue plainly forbiddẽ al his ministers, either to haue any superiority & dominion ouer the church & their brethrẽ to rule any wise as Lords & princes do, or yet to be so called. Where also three especiall & monstrous corruptions raingning in our Ll. Archb. and Bb. are expresly inhibited & forbidden. First, they wil be ministers of the gospell, and yet be greater then their brethren, & rule ouer the church. Secondly, they will be ministers of the gospell, and yet beare rule lyke lords. Thridlie, they wil bee ministers of the gospell, and yet called lordes. Howe standeth this with the ommandement of our Sauior christ, You shal not be so? That is, you my disciples shal be so farre from having any superiority one ouer an other after my departure, and so far from bearing rule as civill Magistrates, Princes and Lordes doe: Luk. 22. 24. 25.

that you ſhall not bee ſo called by any names or tytles, that do carry with them the honor and the preheminence due vnto princes and lordes. They that beare rule ouer the nations ſaieth our Sauiour, are called * gracious lords, but ye ſhall not be ſo. Heere we ſee plainely that hee forbiddeth his diſciples to beare the name whereunto preheminence is joined which may further appeare, if wee conſider that in forbidding them to [kurieuein] that is, to rule lyke lords, he forbiddeth them alſo to be [kurious] viz. lordes, as farre as that name [kurios] is a title of worldly honor, preheminence and gouernment, & no farther. And no farther I ſay, becauſe the word [kurios] in the greeke tongue, (as alſo the word * [adhon] in the hebrew, and [dominus] in latine,) ſignifieth a maiſter, or Sir, as well as a Lord, which is proued, Iohn 12. 21 & 20. 15. where Philip the apoſtle, & our Sauiour Chriſt (ſuppoſed by Marie to be the gardiner) are called [kurioi] ſirs, or maiſters. In which ſence it is not forbidden vnto miniſters to be called [kurioi.] Which I adde to ſtoppe the vnlearned and fooliſh cavils of our aduerſaries, who go about to proue it as lawful for our biſhops to be called lords in the Engliſh tongue, which alwayes are names of worldly honor and promotiō, in our common ſpeach, as it were for them, to haue the former greek, hebrue, & latine names, attributed vnto them. Whiche by the places before quoted, & to any man of vnderſtanding in the tongues appeareth to bee a cavill vnworthie the aunſwere. And that our Sauiour Chriſte forbidding his miniſters to [kurieuein] viz, to rule lyke lordes, forbid-

deth

Euergetai a title wherewith the kings of Egipt were honored.

Compare the 1. Sam. 1, 15. & 2 Kin. 5. 25. with 2. king 6. 12.

deth them alſo to be called Lords, it is moſt cleare in that otherwayes he ſhould open a wide dore vnto the ambition and pryde, of proude and ambitious men. For it is a farre greater token of pride and ambition for a man who cannot by any right haue the dignitye of a lorde, to deſire the name and title thereof: than for him to be ſo called that is a Lord indeed. So that in forbidding his diſciples to (kurieuein) beare rule as the lords of the nations doe, he forbiddeth them alſo to bee called and tearmed by their titles. I know what hath beene obiected by the Archb. vnto theſe thinges, and will againe bee ſaid, if it be not prevented: namely, that our Sauior forbiddeth tyrannous lordſhip and tyrannous bearing of rule in the former place, & not juſt, vpright, and lawfull governement. Where I beſeech your Hh. to lend me your attention, & you ſhall ſee the intollerable boldnes of this man in peruerting the truth, who is not aſhamed (whēſoeuer it may be for his behoofe) to teach points of doctrine meere directly againſt the words & mind of the Lord Ieſus. I demand then of him, whether our Sauiour Chriſt did not in the place afore cited, ſo aunſwere his diſciples in the pointe whereof they doubted, as hee did fullie reſolue them? He dares not deny it I am ſure. For in pointes that are needfull to be knowen & reuealed, our Sauiour being demāded one thing doeth not frame his anſwere vnto that whereof no queſtion is made, and ſo leaue his church vnſatisfied. What was the queſtion then? Was it whether any of them ſhould rule lyke a tyrant? was it whether any of them ſhould gape after promotion? no

ſuch thing. For they knew well enough, that it was very gainleſſe for them to demaund of our ſauiour which of them ſhould be a tyrant? which of them ſhould abuſe his lawfull ſuperioritie, or whiche of them ſhould be an ambitious prelate? they knewe well enough that he would allow no ſuch dominiō and preheminence. Beſides, the apoſtles (we may well think,) were not ſo blinde, as to demand any ſuch queſtion of their maiſter. Nowe then they demanding no ſuch thing at his handes, to what end ſhould he tell them, that they ſhould not be tyrannous rulers? They made no queſtion of any ſuche matter, & therefore a reſolution of that which they called not into controuerſye, was nothing to the purpoſe, but left them as doubtful as they were before. Wherefore wee are to conclude, that as the queſtion was concerning lawfull preheminence & bearing of rule, his negatiue anſwere being framed vnto their queſtion, denieth vnto them, not only a tyrannous and an ambitious prelacie, wherof they made no queſtion, but euen that dominiion & preheminence which of it ſelf is lawfull in thē, who by the ordinance of God are capable of it: to wit, in the civill magiſtrate. And whereas the Apoſtles dreaming of a worldly kingdom, might alledge for themſelues, that their demand was not altogether without ground, becauſe they contended for no other ſuperioritie then was allowed off, in the rulers of worldlie kingdomes: our maiſter Chriſt anſwereth that obiection, and telleth them, that although it bee lawfull for ciuill gouernours to beare rule ouer their fellow officers and collegues, that is, ouer

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ciuill magiſtrates, and although it bee lawfull for them to beare lordlie rule and authoritie, and to haue highe ſtiles and titles, yet among you that are Miniſters of the Goſpell, it ſhall not bee ſo ſaieth he. And to perſwade them herevnto, he bringeth in his owne example, who came to ſerue and not to beare rule in the miniſtery of the new teſtament. Making it alſo knowne vnto them, and to all his true miniſters, that although they were according vnto his example to ſerue, and not to exerciſe dominion all the time of their being vpon earth in publiſhing the goſpell, yet there was a kingdome prepared for them wherein they ſhould haue an eſpeciall preheminence. But as for anie dominion here vpon earth, if they would be his true diſciples, they were to look for none, but to be as he was, and to take the Miniſterye vpon them on the ſame condition that hee did. viz. to ſerue and not to beare rule therein.

Luk. 22. 27. & 8

Verſe 29. 30.

Of all theſe things then wee doe conclude, that this threefold corruption of our Archb. and Bb. Firſt, in vſurping vpon the governement of the civill magiſtrate: ſecondlie, in claiming vnto themſelues thoſe highe names and titles, which belong vnto worldly honors and promotions: laſtly in the lordlie preheminence and ſuperioritie, which they vſurpe ouer the whole body of the Church, within their dioceſe in generall, and ouer their fellow miniſters in particular, is altogether a matter to be deteſted of all true chriſtians, as abhominable and odious in the preſence of the Lorde. And ſeeing our head Chriſt Ieſus granteth vnto his body this liber-

tle, that al the members thereof ſhould be ſervants and not lordes therein, (as he himſelf did ſerue & not beare rule in the kingdome of the goſpell) and hath giuen all true miniſters this priuiledge, that none of them ſhoulde rule ouer the other, it muſte needs be that this lordlyke gouernment which our biſhops arrogate vnto themſelues ouer the church of God and the Miniſters of it, cannot in it ſelfe, though it were never abuſed, but bee preiudiciall vnto the liberties of the church, and the miniſters thereof.

Therefore my Ll. maintaine the Hierarchy of Bb. as long as you will, you vpholde thereby nothing els, but the tyranny and bondage of the church, together with a chiefe and an eſpeciall portion of the kingdome of Antichriſt. For as this peſtilent Hierarchy hath bene proued, not to appertain vnto the kingdome of Chriſt: ſo your Hh. are to know, that the ſame belongeth vnto no other body, then vnto that regiment whereof the ſonne of perdition is the head. For vnto the kingdome of Chriſt as you ſee, it doth not belong, to the kingdome of the world, that is, vnto the civill magiſtracie it cannot appertaine, for it would bee accounted an eccleſiaſticall conſtitution, and not any civill regiment. To Mahometiſme, or to any other heathniſh Idolatry, it cannot belong, becauſe it is onely retained among thoſe that pretend the name of Chriſt, and are eyther the true churche in deede, or at the leaſte doe wrongfully retaine the name of the true churche. Now vnto the true church it doeth not belong, as we haue already proued, becauſe it is a government con-

cõsisting of those offices, which the head neuer ordained to be in the bodie, and consisteth of suche members, as would beare rule and not serue in the ministerie of the Gospel. We must then place them in deede where of right they ought to be, that is in the falle sinagogue, which vniustly arrogateth vnto it selfe, the name of the true churche of God, and that is in the kingdome of Antichriste, the Pope: Whose kingdome must begin in the church of god and not among the heathen, as it was expresly fore tolde by the apostle Paule. Sathan therefore being 2. Thes. 2. 5. to lay the foundation of this antichristiã kingdome within the churche and temple of God, that hee might with more colour afterwardes pretend the name of the churche, began by little and little to poison the ministers of the gospell with worldlye promotion and superiority, and so from small beginnings brought the Hierarchye vnto that height of pryde wherein wee see it at this day, not only in his own kingdom where he ruleth by his vicar the Pope, but euẽ among vs in the persons of our wicked Prelates. And although Sathan was enforced to watche a long time, for his opportunity, ere he could bring the ministers of the gospell vnto lordship & dominion, (for vnto the time of Pope Silvester Rome it selfe was without any lordship at al) About the year 320. yet notwithstanding he was driuen to work that in the Church, before ever he could aduance the mã of sin vnto the chaire of iniquity. So that by means of this superioritye and worldlye dominion of the ministers of the word, he began at the first to make the waye for the inbringing of the mysterie of iniquity.

2. Thes. 2. 7. quitie: which as the holy ghoſt teſtifieth, began to manifeſt it ſelf in the age of the apoſtles. And going on forwarde by degrees, he ſo ſtrengthened theſe plants of his owne graffing, that he made thē to bee the inſtrnmentes by the ſtrength and power whereof, he convaied the whole bodie (whereof they were the members) head and al, into the temple of God. For in theſe wicked offices of Archb. and Ll. Bb. the man of ſinne firſt began to manifeſt him ſelf, & now he is eſpecially vpheld through no other power, but through their meanes, by whom alſo the whole kingdome of Idolatrie and darknes vnder him is eſpecially gouerned. For the inwarde parts of that kingdome, to wit, the peſtilent errors whereby he poyſoneth the world, would eaſily wyther and decay, were it not that they are foſtered & nouriſhed by theſe ruling members of Archb. & Bb Who although when they were firſt brought into the church (being therein ordained for good purpoſes as fleſh & bloud did imagine) they were not nor could not be diſcerned to bee members of the Antichriſtian kingdome, becauſe that myſtery was not then made fully viſible, yet euer ſince that bodie hath appeared, we know them to bee members thereof in ſuch ſort, as whereſoever they are maintained, there the limbs and members of Antichriſt are countenanced and vpheld.

Cardinals were brought into the Romiſh church, ſince it fel cleane away from Chriſt, & they are rather the pomp then the ſtrength of that kingdome.

But wee are not to think that Sathan, by whome theſe offices of Archbiſhops and L. Biſhops, were firſte invented, doeth at all tymes and places vſe them to the one and ſelfe ſame purpoſe, hee knoweth full well, that hee cannot alwayes effecte what hee

he would do with them, and therefore hee is content, vntill conveniencye bee offered, to bestowe them as he may. But alwayes this is a ground, hee hath some service for them in all ages. At the first planting of them, and long after that, hee did not vphold open Idolatry, and manifest apostacy from Christ by their meanes, hee coulde not doe it, the times woulde not suffer him, who thoughe otherwayes very corrupt, were yet far from that vile dishonour of God. Example heereof you may see in Pope Gregory the first of that name, and especially Anno 604. in all his predecessors, whose superioritye and dominion hee could not so haue at commandement, as he had the prelacy of all those that followed after him vnto this day. And yet had he his turnes to bring to passe by their superiority, though the most of them were vndoubtedly Gods deare children. For he vsed their places, as steps and degrees to advance Antichrist into his throne. Now in that kingdome of the man of sinne, since Rome became the cage of euery vncleane beast, and the verye receptacle of Diuels, he hath the Hierarchy at his owne commandement, to accomplish his owne will by it vnto the full. So can hee not haue it in England at this day. The time will not suffer it, her Maiesty and our state will not beare it, and yet notwithstãding he worketh by these Antichristian offices very mightely as we see, in staying the course of the gospell, and the establishing of the kingdome of darknes: though not by meanes of anye publick Idolatry, yet by the maintenance of ignorance & blindnes, and by the oppression of the church.

And they are greatlye deceaued who thinke the members of the Antichriſtian kingdome to ſerue the Diuell in no ſteade, when they are not joyned with their head, and when he maintayneth not open warres againſt Chriſt Ieſus by their meanes: It is far otherwiſe. For hee knoweth even vnder the profeſſion of the goſpell, howe to employ them to his ſingular advantage, as well as in the kingdome of the Pope, and euen to the ſame purpoſes verye oftē. For we know that the ſway which he beareth in Babilon it ſelfe, by Archb. and Ll. Bb. conſiſts not onely in maintayning the open impieties, Idolatry & errors which are there held, but a great part of his working power in them, ſheweth it ſelfe, in ſuppreſſing the truth, and in the tyrannous vpholding of thoſe poore ſoules in miſerable darckneſſe, who would gladly bee at the light, were it not that they are kept in bondage and ſlauery, by meanes of his foreſaide inſtruments. The lyke vſe hath he for Archb. and Ll. Bb. in England at this daye. Where hee defendeth errors, maintaineth ignorance, hindereth the truth, and oppreſſeth the church, yea & perſecuteth the Saintes of God to the loſſe of their goods, and their libertie, and euen vnto the blood by their power. And if he cannot as yet tread down the ciuil magiſtrate and erect open Idolatry by thē, it is becauſe his time is not yet come. For as I ſaid, hir Maieſty and our ſtate can brook no ſuch thing. And I doe thinke that the men who exerciſe theſe Antichriſtian offices amongſt vs, would be hardly gotten to afforde him their help in theſe caſes. But when her Maieſty (whoſe lyfe the Lorde continue

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vnto his glory, the good of his church & hir owne comfort) is gone the way of all the world, & when our estate is some-thing more infected with popery then as yet it is, and so the favorers of that Idolatry are crept into the seates of Archb. and Bb. see whether these members will not desire to bee joyned with their head? It cannot bee otherwise. For the Diuell by whom they were first instituted hath this purpose in retayning them in the true church: that by their meanes when he findeth his opportunity he may, either bring the church, ouer whom they rule, from the obedience of Christ Iesus, vnto the bondage and slauery of Antichriste, or els murther those that will not yeeld vnto that Idoll. Hee hath alwayes held this course. King Edward & Quene Maries dayes do testifie this vnto vs. And wee may well thinke, that as when these members were first plãted in the church, (though the Archb. of Rome himself a long time maintained true religion in far better state, than the Archb. of Cant. doeth nowe) they never ceased vntill they were joined with Antichrist their head, and had caried the true churche captiue with them vnto the same abhomination: so now being cut off from their heade, they will not be quiet vntill againe they bee engraffed into their proper and naturall bodie. Compare them together.

Now that they are the members of that body & not of the kingdome of Christ, besides all that hath bene spokē, this reason may serue in stead of many. Namely, that Sathan never thinketh himselfe to haue fully erected Popery, vntill such time as hee hath established the Hierarchye of Lorde Bishops.

For whereas popery consists of 2. especiall pointes, viz. the false religion, and the false government of that synagogue, neither of those partes can be away where that kingdome is compleat & absolute.

Entertaine the false religion of the pope, & deny the receauing of the hierarchie, ye do not fully yeeld vnto popery, & submit your selues fully vnto the Antichristian kingdom. On the other side, receaue the religion of Christ, together with the government by pastors, doctors, elders, & deacons, which he hath appointed in his word, and you do fully entertaine whatsoever belongeth vnto the kingdome of the gospell, though you neuer know what the hierarchy of Bb. doth mean: which could not bee true, if the hierarchye belonged vnto that kingdome of Christ. Seing then that the kingdome of Christ, and true religion may be absolute & perfecte, though the offices of Ll. Archb. and Bb. bee not joined therevnto: and seeing that where these are not retayned, some part of Popery is wanting: it followeth that L. Archb. and Bb. doe appertaine vnto the regiment of the beast and his Idolatrie, & not vnto the religion and kingdome of Christ. The consequence whereof is, that they who labour and striue for the maintenance of those coruptions in our church, labour and striue for the vpholding of a part of the kingdome of Antichrist the pope. The continuance of whose members amongest vs, serueth to no other purpose, then to keepe possession, vntill the head hath gotten him sufficient force, to invade both the true churche of God, and the throne of the civill Magistrate in our kingdome.

And

And ſurely if this Hierarchy, vnder whoſe winges Popery hath growne ſo faſt within theſe 20 yeares, doth ſtande anye long time in England, I looke for no other effect to come from it but theſe two. Firſt a toleration for men to profeſſe popiſh Idolatry. Secondly, vpon the grant heereof, I look that by little & little the ſtate of her Maieſties crown (which the Lord forbid,) ſhould be brought in bondage vnder the Antichriſtiã authority of the pope. If you graũt the former, the latter muſt needs follow. For let it once be ſene that popery hath gotten ſuch ſtrength among vs, that after 31. yeares baniſhment, wee haue bene violentlie enforced & compelled to receaue the ſame againe into our boſomes, and you ſhall then perceaue, that it will bee an eaſie matter for the Pope and his hirelings, to bring the crowne of England to ſtoup vnto Antichriſts Myter. And as the lykly ruine of hir Maieſties eſtate muſt needs enſue vpon the quiet profeſſion of popery, within any parte of her dominions: ſo out of queſtion the continuance of this Hierarchye will ſo increaſe the nomber of Papiſts among vs, that of force (whether wee will or not) they will haue the libertye of their idolatrous conſciences in their Idoll ſervice. They that knowe howe their nomber haue augmented within theſe 16. yeares in our ſtate, and how Sathan hath framed his inſtruments meet for this purpoſe, may eaſilie judge that there is ſom reaſon, why this feare ſhoulde bee conceaued. The members never thinke them ſelues well placed, when they are not annexed vnto the heade. Either then remoue theſe members, or vndoubtedly they will one day, bring

Tolleration of Popery.

whatſoever is committed vnto their gouernment, and make the ſame ſubiect & thrall vnto that head, for the ſeruice whereof they them-ſelues were appointed.

Where it is ſaide, that the offices of Archb. and Bb. cannot ſtand in the church, without the infringing of the liberties thereof, and that they are mẽbers of the body of Antichriſt, I know it wil be objected, that many good men (even ſince the laſt reuealing of the goſpel) ſupplied theſe places: as M. Cranmer, M. Hooper, M. Latimer, M. Ridley, M. Bale, &c. whom if we ſhould account either to be vſurpers ouer their fellow brethren, and the reſt of the church of God in their time, or to haue continued in Antichriſtian callings, the matter will bee thought ſtrange, and hardly taken. Whervnto the anſwere is this. That for their callings, it cannot be denied but they were the offices of the Antichriſtian kingdome. And for the men themſelues, they coulde not poſſiblye anye wayes continue in them without the breach of Gods ordinance, and the impeaching of the libetties of the Churche in ſome meaſure. For in ſome ſort they did rather beare rule than ſerue in the miniſtery of the goſpell. And yet notwithſtanding all theſe imperfections, we think theſe men to haue bene ſuch, as for whome we are to giue the Lord harty thankes (not that they were Ll. Biſhops, but that they faithfully labored in the miniſtery of the goſpell, and ſealed the ſame with their blood. In reſpect whereof alſo wee accounte their memory to be bleſſed and reverend amongſt poſterities. But what is all this vnto the Biſhops of

England

England at this day? Are they Latimers? Are they Cranmers, Ridleyes, Hoopers? Though for some causes I could wish they were, yet I thank God frō my hart that they are not. For then their Hierarchy would not so soone fal to the ground, as now I hope it will. But alas it may grieue anye christian hart, to consider the differences that are between these vpstart corrupt tyrantes, that nowe raigne ouer our church, & those ancient sincere fathers. Compare them together, but onelye in one pointe, and you shall see how lamentablie they differ.

Those reverend men of God, M. Cranmer, M. Latimer, M. Hooper, &c. hauing by great striuing recovered our church (though a dead church) out of the handes of tyrannous murtherers, laboured by all meanes possible to put life into it by the preching of the word, that being aliue, & made strong they might also restore it vnto liberty. Our Bb. on the other side what do they? Surely rather then the church vnder their jurisdictions should recover hir liberty, their whole care is how they may murther the same. I sclander them not. For rather than they will suffer any to bee over gods people, who doth instruct them in those things that concerne the lyberty of the church, and the tyranny of the popish governement,* they will violently thruste al such teachers from their flocks, and place Idoles in their stead. And what is this els, but to murther the church, rather than it should e not bee in bondage vnto them. For they that bereaue the church of the word preached, take away the very life therof. The words that I haue spoken (saieth our Sauiour) are spirite

Iudge good Readers.

* They haue stopped the mouthes of so many faithfull teachers within these 6. yeares that the proofe of this point is needlesse.

Iohn 6.63.

ſpirite and life. And I appeale in this place vnto thē conſciences of our Prelates: whether if all the prechers in England ſought the ouerthrow of their hierarchie, they would not thruſt thē al out of their places, rather then the church ſhould be deliuered from their antichriſtian juriſdiction. It is plain they would. For B. Cooper maketh the putting downe of Ll. Bb. to be the plain ouerthrow of the church. And reading is preaching ſaieth the Archb. Better then for the church to ſtād by theſe quiet reading murtherers, then to be ouerturned by ſeditious teachers. The caſe therefore is manifeſt, that they loue our church ſo wel, as rather than they ſhoulde not beare rule therein, they wil ſee the hart blood of it: that being therby tamed, it may content it ſelf with any tollerable ſeruitude. Look then what differēce there may be betwene deſperate murtherers, & the carefull phiſitions of mens ſoules, betweene merciles tyrants, and the pitiful fathers of the churche. & the very ſame differēce ſhal you finde, betwene our Antichriſtian Prelats now living, and thoſe reverend fathers afore-named. And that the worlde may ſee how theſe our tyrants haue adulterated & corrupted religion in Engl. (within theſe 20 yeares eſpecially) from the pùrity, wherein it was left vnto vs, not only in the writings of our Sauiour Chriſt & his apoſtles, but even in their writings, whoſe ſteps our Bb. beare the world in hand that they do more neerly follow. I meane by the favor & aſſiſtance of my God, to make it knowne ere it be long in a peculiar treatiſe written for that ſpecial purpoſe.

T. C. Admon. pag. 28. 29.

VVhitgift pag. 569. 574.

To returne vnto your Hh. again: you ſee by this tyme

tyme, how deteſtable the offices of L. Archb. and Bb. are in the preſence of the Lord God: & you ſee that he accounteth a church government exerciſed by them to be accurſed before his Maieſty, becauſe they are the members of Antichriſts body, becauſe they beare rule lyke Lords, & ſerue not as miniſters in the church. Now, do you think him & his word to be enemies vnto our ſtate, becauſe they ar of this judgement? I hope you do not. How commeth it then to paſſe, that you allow not vs to ſubſcribe vnto that truth which the Lord doth maintaine? Is it becauſe our aſſertions ar dangerous vnto the ſtate? that cannot be, vnles you account the Lord an enemy therevnto: for wee affirme nothing, but that which he hath given vs commiſſion to vtter. Or is it becauſe wee behaue our ſelues ſeditiouſly in our meſſage? that cannot be proued. For the men who are moſt ſeuerely puniſhed for favoring this cauſe, haue & do cary themſelues as peaceably, & dutifully towardes her Matie and the ſtate, as any of their quality within the whole kingdom whoſoever. Admit it were otherwiſe: is it reaſon that you ſhoulde reiect the cauſe of God, for the faults of men? Will you deale vnjuſtly with the Lord, becauſe we deale vndutifully with the ſtate? If we be found any wiſe guilty puniſh our miſdemenor, but grant the cauſe. If you yeeld not therevnto, what do you els in laying handes vpon vs, but manifeſt your hatred vnto gods truth & his people, & the loue you beare vnto the antichriſtian hierarchy. Either then my Ll. you muſt needs publiſh your enimity vnto the Lord & his kingdome, or you can no longer countenance

theſe murthering Antichriſtian prelates, and their bloody train. The caſe of England is now become lamentable, when the ſtate thereof vnder the Goſpell, is ſaid any wiſe to conſiſt in theſe peſtilent corruptions, which euer ſince they firſte ſprang vp in the church of God, haue bene vnto this day, gainſaied by the moſt ſincere profeſſors therein.

And it was long after this time ere Bb. were Ll & civil magiſtrates though they began to deale in civill caſes in the time of Grego. the 1

Bal. ſcrip. Bryt. cent. 1. cap. 73.

The government of the church by biſhops, began not before the yeare 607. as that reverend learned man M. Bale, being a biſhop himſelfe in King Edwards dapes, hath ſet down: his wordes in Engliſh ar theſe: From the yeare 607. the Church began to be ruled by the polity and government of Biſhops: which governement was eſpecially deuiſed and inuented by the monks, &c. The teſtimony of M. Bale is true. For in this age euerye particular Church, was governed by the Biſhop, the elders & deacons, &c. as the authors of the Centuries do witnes. And although long ere this time many bare the names of archb. & Bb. yet was not the churche at their commandement as it is now, neither could they abyde this ſuperiority which our Bb. do exerciſe one ouer an other, as it appeareth by a ſynode kept heere in England, where this preheminence was vtterly condemned. And it is here eſpecially to be obſerued, that in this age the name of B was cõmon vnto all miniſters (corruptly called prieſts) of the word and ſacraments. For Pope Gregory[a] inuaieth againſt ỹ prieſts of his time, who for brybes did ordain biſhops: and he aduyſeth[b] Ianuarius to chuſe B. where prieſts were wanting. Again,[c] Lawrence archb. of Cant. anno 615. together with his fellow biſhops, that is, the prieſts of Brytain (ſaieth

Mag. cent. 6. cap. 7. col. 591.

Anno 674. ſinod Herfor. Mag. cen. 7. cap 7. col. 220.

a) Greg. in Euã. cent. mag. 6. ca. 7. col. 392.
b) Epiſt. 57. lib 11. looke cent. ibid. col. 406.
c) Mag. cent 7. cap. 7. col. 223. Bal ſcrip. Bryt. cen. 2. cap. 74.

Beda

Beda) wrote vnto the Scots. By these and the lyke places we see the name bishop to haue beene common vnto al the ministers of the worde 300. yeares after the second Nicene Counsell.

Compare these 2. points of the name & superiority of B. with that which D. Bancroft hath written, term. pag 100. & 97

Now that we know the original of these corruptions: let vs briefly see how from time to time, they haue bene gainsaid in the church. First of al the ancient Brytones or Welshmen vnto the yeare 730. did [a] altogether detest whatsoever Romish invention Augustine the monk plãted among the Saxons and therefore they allowed not this governement of bishops. Whervpon Adelhelmus a learned west-saxon, but a favorer of the regiment of Antichriste, wrote against them. Secondly a synode helde [b] in France vnder Carolomannus, ordained that every citie shold haue hir B. And Carolomannus himself found fault [c] with the pope, because he sought after worldly dominiõ. Not long after his time [d] Claudius Taurinensis an Italian B. wrote againste the primacy of ꝑpope, & rebuked him for neglecting his owne function. In the synod of [e] Macer the civil & ecclesiastical callings are so distinguished, that one person cannot bee capable of both. [f] Valtram B. of Noremberg, wrote against the civil jurisdiction of the ministery: so did Sigelbert ꝑ monk. Anselme archb. [g] of Cant. taught that a B. ought no more to intermedle with the civil sword, than the king with the ecclesiastical. And he decreed in a [h] synod held at London, that no spiritual person should sit in any secular office. Wherevpon [i] M. Foxe demaundeth how Stephen Gardiner could be L. Chancelor of England, & so we vpon the lyke groũd, wold know

a) Bale can. 1. cap. 74 ex Beda

About the year 704, Bal. cen. 1. c. 76

b) Anno 742. Mag. cent. 8. cap. 7. col. 452.

c) Anno 752. Mag. cent. 8. cap. 7. col. 510

d) Anno 820 Mag. cent. 9. cap. 7. col. 338. Bal. cent. 2. cap 15.

e) Anno 881. Catal test. Illir

f) Anno 1070. Illir. ibid pag. 247.

g) Anno 1096 vpon Math. 26 Mag. cent. 11. cap. 4 col. 197.

h) Anno 1106. book of mart. pag. 196.

(i Note.

how the archb. of Cant. can be presidēt of the coūsel? To omit Otho Frisingensis who[k] was of Anselmūs minde, we wil come to the Waldēses. Their doctrine was, that the[l] pope ought not to deale in civil causes, and that al ministers were of æqual authoritie. Heere then the reader is to vnderstande, that we hold nothing in this cause against the Bb. but that which ȳ true visible church of God, haue maintained nowe for the space of more then 400. yeares. For the Waldenses (who yet remaine, as it appeareth by their letters to M. Caluine, & his vnto them) haue bene a true visible chureh, these 430 years. Let the B. bring but this warrant for their hierarchy, and we will yeeld.

k) Anno 1150. Illir. cata. pag. 430

l) book of mart pag. 233. 235.

The Bohemiās confession, is the confesion of the VValdenses.

Cal. epist. 294. 298, and they continue stil of this minde.

I am enforced to be short, and onely to name (not al) but the chief of the ages following that oppugned the corruptions of our B. (a) VVilliā Ockam and Marsilius Patauinus, the greatest lerned men of their time, wrote against the civil iurisdiction of the pope. In whose time Philip the french king held a parliament, wherin (b) one of his counsellers proved out of the worde against the Bishops, that they ought not to deale in civil causes. Iohn Hus was burned at the coūsel of Constance, becaus amōg other points he defended al (c) ministers to be of æqual authority And Iohn Claydon was burned at London the same time, because hee defended a book, wherein Archb. were proved to be the seates of antichrist. At the coūsel of Basil the (d) Ambassadours of the Bohem. proved al civil rule to be forbidden the cleargy by the worde. M. Luthers judgement who was borne not many yeares after this counsel is sufficiently knowne. Our owne martyrs as M. Tindall, M. Barnes, M. Hooper, haue so disliked this government of Bb. as no men more. This doctrine of theirs being according vnto the worde, they sealed with their blood, and is now acknowledged the doctrine of our church.

a) About the year 1324. book of mart. pag. 377.

b) Anno 1329. The L. Peter de Cugni. read the disp. in the book of mart. 358.

c) Anno 1415. book of mart. pag. 579.

d) Anno 1432. book of mart. pag. 669. 634.

The conclusion of al is this: that vnles our state-men wil reiect god and his word, and allow the spilling of the blood of his holy saints and martyres: they cannot pretend vs to bee enemies vnto the state, for seeking the ouerthrow of the government of L. Arch and Bb. with al the corruptions annexed thereunto.

The second part of this book remaineth behinde, which shalbe published as soone as the Lord wil graunt me opportunitye. I haue beene enforced for some causes, to end this more abruptly then I would haue wished. If thou fauorest the cause (reader) thou wilt beare with this falt, if thou art an aduersary therevnto, thou wilt think too much already spoken, and so my abrupt silence, (compared with that which I haue spoken,) to be no fault at all.

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A COLLECTION OF CERTAIN LETTERS AND CONFERENCES LATELY PASSED BETWIXT CERTAINE PREACHERS & TWO PRISONERS IN THE FLEET.

1590.